LIBRARY OF PRINCETON
NOV 23 1918
THEOLOGICAL SEMINARY

BV 4517.5 .W37 1918
Ward, Harry Frederick, 1873-
1966.
Christianizing community
life

CHRISTIANIZING COMMUNITY LIFE

BOOKS IN THE SERIES

First Year:

PART I—Student Standards of Action, by Harrison S. Elliott and Ethel Cutler.

PART II—Christian Standards in Life, by J. Lovell Murray and Frederick M. Harris.

Second Year:

PART I—A Life At Its Best, by Richard Henry Edwards and Ethel Cutler.

PART II—A Challenge to Life Service, by Frederick M. Harris and Joseph C. Robbins.

Third Year:

PART I—(In course of preparation.)

PART II—The Faiths of Mankind, by Edmund D. Soper.

Fourth Year:

PART I—The Social Principles of Jesus, by Walter Rauschenbusch.

PART II—Christianizing Community Life, by Harry F. Ward and Richard Henry Edwards.

COLLEGE VOLUNTARY STUDY COURSES

FOURTH YEAR—PART II

LIBRARY OF PRINCETON
NOV 23 1918
THEOLOGICAL SEMINARY

CHRISTIANIZING COMMUNITY LIFE

By

HARRY F. WARD

Professor of Social Service, Boston University School of Theology, and Secretary Methodist Federation for Social Service

and

RICHARD HENRY EDWARDS

Secretary for Social Study and Service, Student Young Men's Christian Associations

WRITTEN FROM OUTLINE PREPARED BY
SUB-COMMITTEE ON COLLEGE COURSES
SUNDAY SCHOOL COUNCIL OF EVANGELICAL DENOMINATIONS
AND
COMMITTEE ON VOLUNTARY STUDY
COUNCIL OF NORTH AMERICAN STUDENT MOVEMENTS

ASSOCIATION PRESS
NEW YORK: 347 MADISON AVENUE
1918

Copyright, 1917, by
The International Committee of
Young Men's Christian Associations

The Bible text printed in short measure (indented both sides) is taken from the American Standard Edition of the Revised Bible, copyright, 1901, by Thomas Nelson & Sons, and is used by permission.

CONTENTS

		Page
I.	The Worldwide Community Task	1
II.	The Family at the Center	18
III.	The Child in the Midst	32
IV.	Training for Full Efficiency	47
V.	Restoring the Weak	62
VI.	Protecting the Worker	77
VII.	Industrial Democracy	92
VIII.	Establishing Equal Justice	108
IX.	Good Government	121
X.	Overthrowing the Common Enemies	134
XI.	Making the Church Christian	148
XII.	The Commonwealth of God	164

COLLEGE VOLUNTARY STUDY COURSES

"Christianizing Community Life" takes eighth place in a series of text-books known as College Voluntary Study Courses. The general outline for this curriculum has been prepared by the Committee on Voluntary Study of the Council of North American Student Movements, representing the Student Young Men's and Young Women's Christian Associations and the Student Volunteer Movement, and the Sub-Committee on College Courses of the Sunday School Council of Evangelical Denominations, representing twenty-nine communions. Therefore the text-books are planned for the use of student classes in the Sunday school, as well as for the supplementary groups on the campus. The present text-book has been written from detailed outline approved by these Committees.

The text-books are not suitable for use in the academic curriculum, as they have been definitely planned for voluntary study groups.

This series, covering four years, is designed to form a minimum curriculum for the voluntary study of the Bible, foreign missions, and North American problems. Daily Bible Readings are printed with each text-book. The student viewpoint is given first emphasis—what are the student interests? what are the student problems?

INTRODUCTION

This book assumes that its readers have assimilated the previous book in the series, "The Social Principles of Jesus," by Prof. Walter Rauschenbusch. It is an attempt to apply those principles concretely, to discover what imperative obligations, what actual tasks they impose upon present day Christians.

The book is mainly concerned with the local community, because that is the first place, and for most Christians the only place, where the social principles of Jesus must be worked out in social living. Naturally, however, and inevitably, the sphere of Christian social achievement widens into national policies, into international relationships. The book, therefore, has a worldwide touch and outlook. It points out that through innumerable efforts to Christianize all types of communities all over the world, the universal Christian social order will finally be established.

The book is neither a catalog of needs, nor a summary of methods. In its brief compass, only those outstanding needs that call for immediate action can be surveyed and only trunk lines of effort can be charted. Many questions concerning Christian social conduct are raised to which no definite answers can now be given.[1] These answers can be found only in the experimental laboratory of local community life by those who are determined to find them. Here is a challenge to social action. It is an attempt to open up some of the trails that will lead to the civilization of God. It calls for men and women of the pioneer spirit to follow those trails to the end, that others may "follow after." Those who hear and answer the challenge of the social principles of Jesus are confronted

[1] Some of them will be answered if the "Suggestions for Discussion and Action" are followed out.

with the choice of general method. Shall we spend our time and energies in the propaganda of some general scheme of social reconstruction which embodies the principles of Jesus, or shall we engross ourselves in the immediate concrete measures which these principles plainly require? Shall we agitate for the abolition of poverty, or shall we find a way for the Italian widow with four children to live on her mother's pension of $7.50 a week? This book essays the difficult task of combining both methods.

This was the practice of Jesus. He proclaimed a great message of social reconstruction. He trusted those who would come after him to realize this program and find the methods that would express it for their need and time. For their enlightenment he also left a record of personal action. The immediate result of the application of his teaching to current conditions was that Nazareth attempted his life, and the end of it was that Jerusalem did him to death.

Still at work in the world, his task unfinished, he calls those who follow him in thought to join with him in action, to embody his principles patiently in the daily round of community service, to carry them fearlessly to their ultimate conclusion in the great tasks of social reconstruction.

The authors have had the valuable cooperation of the Sub-Committee on College Courses of the Sunday School Council and the Committee on Voluntary Study of the Council of North American Student Movements. Helpful suggestions have been received from others in touch with student work. Grateful acknowledgment is also made to Harrison S. Elliott and Charles H. Fahs for their invaluable aid.

CHAPTER I

THE WORLDWIDE COMMUNITY TASK

"There is nothing of that sort here," said the people of a prosperous church-going town to the speaker who had described some of the unchristian conditions that are common to community life. "We will be glad to help change things elsewhere, but this is a dry town and we have no poverty or vice." Then the young doctor called the speaker aside and told him of the big liquor bills at the drug store; of the undernourished, badly housed, tubercular colony on the outskirts of the town; of the girls who, to his knowledge, had been led astray. If such conditions obtain in the highest type of community that the world can show, what a task yet lies before Christianity!

Have our social studies ever yet shown us, even in America, a community in which family life is pure and strong throughout; where children are all protected from evil and developed to their full powers; where the spirit of brotherhood has so permeated industry that all the toilers are free to enrich their experience; where there are no assailants of the common good; where justice is measured out with even hand to all; where officials are "the ministers of God for good"? These are some of the things that must be accomplished if we are to Christianize community life.

This is a worldwide task. On every continent, in every nation, human life forms itself into communities. Next to the family it is the most universal social grouping. If the world life is to be transformed into a universal Christian order, the community life of the world must be Christianized.

Daily Meditations

First Day: *The Word and the Deed*

> And why call ye me, Lord, Lord, and do not the things which I say?—Luke 6: 46.
>
> Read the parable of the two builders.—Luke 6: 46-49.

To see the truth and venture nothing to carry it into community life is to invite paralysis of the will. Those who talk of social Christianity and do it not are in a perilous state. They are the most modern hypocrites. The social principles of Jesus have been made clear. They must now be translated into social action. They must be worked out everywhere in community deeds.

"Why call ye me, Lord, Lord, and do not the things which I say?" Does not Jesus say the same thing as he looks at our modern community life, which calls itself Christian? Would we be willing to have the whole world rise to the level of our community and stop there? This challenge of his comes to all who call themselves by his Name. They cannot avoid it. Naming his Name, are they united in doing his will, not merely as individuals, but collectively? Is their program community-wide—worldwide? The unchristian world at home and abroad repeats his challenge—Why call ye him Lord, Lord, and do not the things which he says?

Second Day: *Seeing Community Needs*

> O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.—Matt. 23: 37-39.

It was the mass needs of the city that brought this lament.

He was not mourning for any particular man in Jerusalem. He knew plenty of them and they all had their place in his heart. It was the city now that moved him. It was the capital of the nation, and like all capitals it had in it the nation's wealth and leadership, and behind it the heart of the nation's history. He was weeping because his mission to the nation had failed.

How must the follower of Jesus feel as he looks out over a modern city; as he realizes the mass need and dire wickedness of Chicago or Calcutta? How much have the needs of our community ever gripped and moved us?

Jesus also mourned because of the impending doom of the city. He saw its buildings in flames, its citizens killed and exiled. Have we ever seen a vision of the fate that threatens our civilization unless its cities and towns can be Christianized? It has within it the seeds of death, in its lust and greed, its poverty and disease. It has not yet wholly refused the message of Christ. It is indeed a time for tears, but for tears that drive to deeds.

THIRD DAY: *Worldwide Kinship*

> And he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation. —Acts 17: 26.
>
> Study Paul's sense of world kinship.—Acts 17: 24-28.

Let us look back over the last twenty-four hours and survey the contribution which the community has made to our life; the things it has given to our need and comfort. It is the larger family caring for us. Consider all that it has poured into our life; the safety and security it has provided; the industry and transportation that have nourished and aided us; the schools that have brought us education; the churches that have furnished religious training and spiritual vision. This wealth coming to our life from the common hand is the unearned increment of human welfare. The com-

munity made it by living together, and it gives it to us ungrudgingly. How can we rest content until everyone has the same opportunity as we to share in the common benefits?

Now look out over the world. The human family has a common life as well as a common blood. Everywhere there are groups of people living in communities for the same reasons—for mutual protection, for the better performance of common work, the higher development of common progress. There are communities still living in black goat-skin tents, as Abraham and his family did. There are villagers tilling the soil on the plains of India and in the valleys of China, as on our own broad acres in America. There are great cities with their multitudes in every land. All communities have the same fundamental needs of food and shelter, health, education, and spiritual development. They are all facing the problems of poverty, pain, and vice. Community life is another touch of nature that makes the whole world kin. Our missionary heart and our social conscience will not consent that the accident of birth shall determine the backwardness of the African, or blight the future of the tenement child; that the village in far Tibet shall be less favored than the American suburban community.

How will the success or failure of our own community to become Christian affect these other communities all over the world?

FOURTH DAY: *Not a Mere Spectator*

> And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold the doves; and he would not suffer that any man should carry a vessel through the temple. And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for

all the multitude was astonished at his teaching.—Mark 11: 15-18.

Here was a great community wrong. The poor were being forced by the priestly monopoly to pay an exorbitant price for the things they needed for their worship in the temple. It was an established custom which went unnoticed. The priests went on praying and the elders gathered in the Sanhedrin with never a thought concerning it. The throngs came and went. The independent Galileans muttered as they went home and that was all. Jesus had been there before and watched it. At last he could stand it no longer. He acted. How long will men pass the saloon and the brothel in our communities and do nothing to remove them? Christianity has long branded their rottenness and there are other more subtle community wrongs that need branding. Who will look for them? Who will test the community life by the consciousness of Jesus? Let us walk in spirit through the community that we know best. Write down the one outstanding condition in its life that causes us to react against it as Jesus did toward the moneychangers in the temple.

FIFTH DAY: *Thou Art the Man*

Do we ever unwittingly pronounce judgment upon ourselves?—Read I Sam. 12: 1-7.

A group of students were asked to write down the most non-Christian relationship that they could think of in their home community. A number of them wrote down class cleavage. They portrayed a group living in luxury in one part of the town and a group living in poverty at the other—at one end comfort and education, at the other end ignorance and misery. They declared that one half of their community did not know how the other half lived. Does one half of the world know how the other half lives?

Why should men feel that class cleavage in a "Christian" community is so wrong? India's religions have sanctified

caste; Japan still recognizes feudalism; but in the Western world democracy spreads. Is this merely the Western temperament, or is it due to the compulsion of the teachings of Jesus?

SIXTH DAY: *As Others See Us*

> Hear this, O ye that would swallow up the needy, and cause the poor of the land to fail, saying, When will the new moon be gone, that we may sell grain? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and dealing falsely with balances of deceit; that we may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat? Jehovah hath sworn by the excellency of Jacob, Surely I will never forget any of their works.—Amos 8: 4-7.
>
> Shall I be pure with wicked balances, and with a bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore I also have smitten thee with a grievous wound; I have made thee desolate because of thy sins.—Micah 6: 11-13.
>
> Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.—Matt. 23: 25, 26.

Here are bits of descriptions of community conditions. They were made long before social surveys were invented. There is a difference, however. Our social studies are mainly in the region of poverty. These seem to be in the well-to-do neighborhoods. They deal with financial magnates, ornaments of the bench, ecclesiastical dignitaries. Suppose we turned our survey methods for a while on to the homes of the wealthy or the middle class. Would the results be any different than

those which come from the regions of poverty? Why not set up some betterment agencies on the boulevard, or appoint some friendly visitors for our "best families"? How well would they stand the test? How would a college community like to see an exact portrayal of its actual moral and social conditions? Dare we face it?

SEVENTH DAY: *Going Back Home*

> And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.—Luke 4: 14-16.

What was it that Jesus tried to do back at Nazareth? Did he seek to help its needs on the first opportunity that came to him? Do we expect ever to help the community where we have been brought up?

There are men and women who go from small communities to great cities and win wealth or fame. Often in old age they send back some gift to their birthplace to maintain their memory, but if nothing of their life has gone into the community they have no really lasting record there.

The smallest community is big enough for all the efforts of the best-equipped man and woman. Charles Kingsley, the great English author and teacher, was not too big to invest his life in a little country village. He went there to preach when he left college, and on the day of his death he was still the rector of that village church, but he had changed that community. He has monuments of fame elsewhere, but his living presence is there. Arthur Smith, the noted writer and missionary, chose a little village in North China for his life work. He has enlightened thousands by his books, but he has lived himself into the lives of those Chinese villagers, and through them out into the life of the nation and the world.

Study for the Week

I

A few years ago one college graduate was sent to proclaim Christianity in the neighborhood of one of our great national industries. What did he find there? "Whiskey Row" with its long line of saloons lying in wait for the pay envelope of the worker; the gambling system of the city luring the wives of the workers into "playing policy"; houses in which children died every year from unsanitary conditions, until the death rate of the ward was twice that of any other in the city; no rooms in the schools above the sixth grade because the children must go to work; a higher delinquency rate than any other ward in the city. How could he be a true preacher of the Gospel unless he set himself to change these unchristian community conditions?

A classmate of this minister heard the call of need from the other side of the world and settled in a great Oriental city. In one crowded section he found people jammed so close together in their sleeping quarters that one could hardly turn over during the night. He saw fifty per cent of the workers in the industries of that city afflicted with tuberculosis. His task too was to work the Gospel into community life as well as to preach it, but he had no Christian conscience to which to appeal and no heritage of Christian progress on which to rely.

When the Men and Religion Movement speakers came to a suburban community, the ministers said, "We have no need of the social service section," but they found a group of young people going from their dry village to the neighboring wet town, another group going down regularly to the red light section of the city, and still another finding their recreation in the questionable resorts half way between the suburbs and the city. Can such a situation be met by regular preaching and pastoral visitation alone?

In a small American rural community that prided itself on being "a splendid place to live," the briefest kind of social

study showed childhood being injured by gambling in the pool room and at the baseball game, and by unusual profanity upon the streets; youth wasting into inefficiency because there was no community response to its longing for wholesome recreation and its intellectual aspirations; a few folks in the stores, working long hours past the point of fatigue. Here again the community's problem was the task.

Now a bird's-eye view of a village in China: There is no sanitation. The filth of the streets overpowers the senses with its odors. Tuberculosis breeds and thrives in the windowless, damp, mud-floor huts. Concubinage degrades family life. Justice is administered by bambooing alike the accused and the witnesses until confession is obtained or fortitude assures truthfulness. It is understood that the local official who has bought his office will squeeze out for himself as large a proportion of the taxes as possible. Superstition and demon worship still persist. The missionary must discover that the Gospel is the power of God unto salvation for the community, as well as for individuals.

This is being demonstrated in each one of the communities described. In that great industrial community the gambling system was destroyed. Child labor laws opened the closed rooms in the school. Municipal sanitation reduced the death rate. Organized recreation cut in half the delinquency rates. In that Oriental city the health of the workers is beginning to be protected. The suburb has constructively organized its recreation life. The American village is building a social center for its young people. The Chinese village slowly begins to improve its sanitation, to accept new ideals of family life and administration of justice. These things are happening largely because there went into those communities from our colleges pioneer spirits, teaching and applying the principles of Jesus both to the individual and to the life of the community. They were reenforced by the rising social consciousness and intelligence of today. On the other side of the world they had first to create the basic consciousness of wrong. On this side of the world, when they led the people to see the

unchristian conditions, they found support and a number of agencies ready to aid a community program.

But such results on a world-wide scale can not be achieved by some spectacular new universal campaign. In foreign countries and at home the redemptive force of Christianity must operate in community units. The local community is our focus.

II

Our glimpses into unchristian community conditions reveal a striking similarity. This makes it imperative for those who seek to Christianize community life to think and plan with the world-view ever in mind. Jesus projected his principles into a world that was organized against them. It was in the grip of alien and hostile powers. The Roman Empire had stamped a uniform type of community administration upon the whole known world. Its dominating forces were brute power and lust. Mars and Eros were its divinities. Behind these, as the Master clearly saw, the grimmer god—Mammon—was coming to power. Jesus proclaimed that his principles were to overthrow these false gods. They were ultimately to transform the whole community life. It was to be organized in purity and love on the basis of service.

Centuries have gone by. Once again the world is moving toward a uniform type of community life developed by our industrial civilization. Osaka takes on the characteristics of Manchester, and Hankow becomes like Pittsburgh. In this country the factory creeps out into the village and changes its life. The same thing is happening in China and Japan, when the girls and the women come back home to the village after living for a while in the silk and cotton mills. The organization of agriculture on a business basis, the spread of newspapers and magazines to remote villages, even in the Orient, is leading the countryside to think and act like the city. As community life develops the world over in a common direction, is it being controlled by the principles of Jesus?

A considerable part of the world already feels the touch of

powerful Christian agencies, relieving its poverty, healing its distress, redeeming its sins, but how far does the purpose of Jesus prevail in its organized life? Europe has proudly called itself Christian, but whom does it now serve—the Iron God of Battles or the Prince of Peace? America has proclaimed itself a Christian nation desirous of showing the path of peace and brotherhood to the people of the earth, but does America today serve God or Mammon in its national desires? Does it seek the gain of trade or the service of brotherhood? The great evils of ancient civilizations that were to be left behind when men started life afresh in a new world, the old social sins that weakened the nations of the past—have they been banished from among us? In our tenements and shacks the poor waste away to death. In our gilded mansions the children of luxury rot into degeneracy, even as it was in Babylon of old. The tale of our deaths from preventable diseases rivals the record of the slaughters of the past. In crowded cities and remote country districts our undeveloped, untrained children grow to weakness and inefficiency. The old poisons still run in our veins. The great wheels of industry fling aside junk piles of broken lives. Ever and again blood runs on the industrial battlefield and class hatred spreads through the body politic. Physicians warn us that our community life is rotting to the death with lust. They see the hand-writing on the wall. The same fate threatens which has wiped out races in the past. The economists tell us that our industrial life is hot with conflict that may rend civilization to pieces. The champions of Mars and Mammon openly declare that they, and they alone, can save us. The forces of war and greed propose to organize our community life on the basis of self-interest and to make it strong enough to defend its selfishness. It is war to the death. The principles of Jesus cannot live in the world if these forces prevail. One or the other must go. It is for this generation to choose.

III

More than our own fate hangs upon the choice. We are

citizens of the world with power to shape world forces. Here again, as in local community conditions, we face a world situation. If there be a social plague spot anywhere in the world, sooner or later every other part must suffer from it. Not a transpacific ship ties up at an American port but every hawser must be guarded lest a plague-infected rat from some Eastern port might crawl ashore. "Will you please tell these people, sir, how many saloons and brothels there are in the city of Chicago?" When a missionary was preaching in the interior of India this was the question asked in good English by an Indian in the audience.

From the East, the ancient mother of civilization, there came the fundamental evils of our common life, and there they still are found in all their primitive power. There is the caste system, the oldest form of class cleavage; there great hordes of men and women toil as beasts of burden; there woman is often held as property; and pollution, which here takes the form of prostitution, there manifests itself in widespread polygamy, and even grosser forms of sex license. There, until Christianity creates it, no social conscience senses the enormity of these wrongs.

The West has added to the original social burden of the East. While the missionary has been carrying to the Orient the words of life, our industrial civilization has been transporting the seeds of death. While the Gospel has been modifying the callousness of primitive people to human suffering, the exploitation of the weaker races by the white men has become a world scandal, as in the Congo rubber atrocities and the slavery of the cocoa plantations of West Africa. English cannon rammed opium down the throat of China, and now American advertising sticks the deadly cigarette between her teeth. While our states are rapidly going dry, pious Boston helps to make Africa drunk by shipping rum in cargoes worth sixty-five thousand dollars apiece. While the Gospel has been repealing the law of the jungle, transforming the cannibals of Fiji and the head-hunters of Borneo, our Western civilization has been organizing slaughter on a greater scale than the

world has ever known. It has finally called from the East the primitive fighting men who were bred to kill, who were taught from infancy that killing Christians was a work of religious merit, has put into their hands all the deadly weapons that modern science could invent, and then led them forth to slay Christians with maximum efficiency. How can our Western civilization accomplish its missionary purpose unless it transforms these forces which are shaping the world? If the Occident would carry the Gospel over the whole world, it must supply a type of living which will realize both the teaching of Jesus and the ideals of mankind.

IV

To Christianize the community life means to permeate all its activities and relationships with the principles and ideals of Jesus. It means to make the whole of life religious, so that there shall be no separation between the spirit of worship in the community and the spirit of its play, its work, and its government. The task is not the endeavor of a day. It is not the carrying through of any specific social reform. Community service, which is undertaken with the Christian motive, does not stop with an attempt to improve the surface conditions of community life. It reaches underneath to the relationships which are back of the facts. It proposes not simply reformation, but reconstruction and transformation of the community life. It knows that palliatives will not suffice. Underneath the breakdown of the family there is a fatal lack of reverence for the personality of others. Behind the unprotected, undeveloped children there is a failure to sense the sacredness of the child. Back of the death rate and delinquency of the American city or the Chinese village, behind their poverty and inefficiency is the exploitation of the weak by the powerful through industry and government.

Christianity demands a fraternal community for the satisfaction of its ideals. It requires that men who call God Father should find the way to live as brothers. Now we have rifts and chasms. Our task is to bring the different groups

of our community life, the divers nations and races of the world, together in a real brotherhood, until there shall be no handicapped, exploited, dispossessed people, but all shall live together on terms of equal opportunity. Solidarity is not simply the dream of the workers at the bottom. It is the imperative of the Gospel.

The process of Christianizing community life began, of course, long ago. The Church could not have preached and taught the message of the Master for centuries without achieving great social results. Although its effort has been directed largely towards the improvement of individual life, the result of its work has been mightily felt in the community. Out of preaching and teaching and personal evangelism, there have come great streams of healing and enrichment for the community life. These efforts, however, have never achieved their full possibility in community life because community results have been only a by-product. Yet they provide tremendous reserve funds of idealism, now that we take up the direct and conscious task of Christianizing the community.

This large purpose permits no lessening of the effort to educate and to save the individual. It means more evangelism, stronger churches, a closer personal fellowship with Jesus, as his followers cooperate more fully with him in his gigantic task of redeeming the whole world life. All the reserves of Christian character and training must be drafted for this campaign, the extension of Christianity to the group relations of mankind. It is the mightiest venture upon which religion has yet embarked. It is a world that Christianity now goes forth anew to conquer, and the forces of evil have not been idle while that world has been growing. This generation of Christians must have the utmost faith and daring courage if its task is to be successfully accomplished.

Suggestions for Discussion and Action

I. *General Suggestions to the Leader and the Group*

It is desired that the group hour shall be a clinical study, in

the light of the book, of community conditions. It is not intended that the time shall be spent in a review of the text, but rather in a discussion of actual conditions in particular communities. The ground covered in each group hour should include communities in foreign lands, as well as in America. The material for discussion of community problems in America should be secured by actual investigation in the college town or a nearby community. It may also be supplied by a vivid remembrance of conditions in home or other well-known communities. The presence in the group of students born in mission lands will greatly aid the discussion of world conditions. In this way material from a wide variety of communities may be presented; as for example, agricultural, or industrial, either at home or abroad. Where the membership of the group does not supply adequate variety of material, and particularly where knowledge of foreign conditions is lacking, this may be secured by visualizing community life on the basis of personal talk with travelers, missionaries, and old residents, or by careful reading and study.[1]

II. *Knowing the Community*

Let each member think persistently in terms of one community, as indicated above, and let the results be compared with the study of the college town.

Here are some of the things each group member should be familiar with in the community he has chosen:

Get a map if possible, or make a sketch of your own and study its streets and boundaries.

What are the various national groups among the people? Where do the wealthy live? the poor? Color roughly on the map the districts which are occupied by various groups. Where are the chief industries located? Where do the largest

[1] The following books on social conditions in mission lands should be used for reference: "Sociological Progress in Mission Lands," Capen; "Human Progress through Missions," Barton; "Social Aspects of Foreign Missions," Faunce; "The Social Work of Christian Missions," Taylor; "Contrasts in Social Progress," Tenney. Recommendations as to the best books on particular countries can be secured from the Student Volunteer Movement, 25 Madison Ave., New York City.

groups of people do their work? Indicate these facts on your map. Is the chief economic basis of your community life 1. agricultural; 2. industrial; 3. residential; or 4. mixed? Label its type on the map. Put these maps up in a convenient place for comparison and further study.

Has any social survey been made of this community? If so, study with care the needs and active forces which it reveals. If not, these can probably be satisfactorily secured without undertaking a survey.

Is there anything like a general state of mind prevalent in this community? Are the people as a whole discouraged, optimistic, boastful, pleasure-seeking, thrifty, backward, or progressive? Can you locate the sources of different attitudes which may be present throughout the whole community? How highly has community spirit been developed? What distinguishes it from other towns round about?

III. *Suggestions for Further Investigation During the Period of Study*

During this course various distinct aspects of community life will be considered. A considerable amount of definite information, secured by investigation, conversation, and reading, will be necessary. It is suggested, therefore, that each member of the group take a double responsibility: First, that he continue during the twelve weeks to represent the community he has chosen for the purpose of enriching the comparative discussions of the group. This will necessitate his becoming more and more familiar with this community. If it is one that he can visit, he must get acquainted with more people. Some old residents who never heard of a social survey have a deep understanding of the life of the town. Think long on what you know about typical families, their morals, their relation to poverty, disease, and crime, their relation to civic achievements, education, and religion. If it is a community in other parts of America or in foreign lands, then one will need to continue to gather data about it. Think over the personal forces available for the Christian transformation of the com-

munity. Second, each group member will need to undertake a more careful investigation of one special phase of community life, not only in the community he has chosen, but in community life in general. This will involve the assignment of some one chapter of the book to each member of the group at this first meeting.

The limitations of space make impossible any bibliography in this book. Consult the college librarian and well-informed professors or ministers.

It should be clearly recognized that this book does not attempt to provide a standardized program of community service. It diagnoses the general situation and indicates the directions in which progress can best be made. Those who study it must develop a program adapted to the needs of their own local situations. In doing this they should consult the social service department of their respective communions, or of the Federal Council of Churches, or of the Young Men's or Young Women's Christian Associations.

CHAPTER II

THE FAMILY AT THE CENTER

At the center of community life, the world over, among all the races of men, there stands the family. It determines the character of community life. The Hebrew nation, developing out of the family of Abraham, is a summary of social development. The human family grows out of smaller families. Scattered in lonely regions, in solitary mountain huts and forest cabins; crowded together on Chinese river boats, or in New York tenements; living in the primitive conditions of African jungles or in the high development of an American suburb, all families have in them the possibility of contributing to the world life. Those who would Christianize the communities of the world, must raise family life to its highest terms.

Daily Meditations

First Day: *Everybody in a Family*

God setteth the solitary in families.—Psalm 68: 6.

The "man without a country" was the sensation of a day. The man without a family would be a greater marvel. When a child loses his family relationship, the community makes haste in various ways to form other family bonds around him. Can we estimate the contribution that the family has made to our life? Multiply this and endeavor to assess the community work of the family. The ties that pull both back to the old home, and forward to the home of the future, are among the spiritual bonds that tie men and women to the higher life of the community. The homing instinct is a spiritual force.

A man recently wrote an intimate friend, "I have come back

here to my native village after an absence of many years, to the sunlight of the eastern room where I was born, in the old house where our family lived for fifty years in unbroken love and friendship, where our father and mother sacrificed and worked for us, in this home from which they maintained for twenty consecutive years one of their five children away in school or college." What other contribution to the world could these parents have made comparable to five lives, put out into the constructive forces of the nation, carrying something of their message to the life of men?

SECOND DAY: *What Sort of a Family Do I Like?*

> Jesus said unto them . . . from the beginning of the creation, Male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh: so that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder.—Mark 10: 5-9.

Here is the Christian standard simply stated by Jesus himself. Does it seem like a commonplace in our community life? How would the purity and charm of the Christian home impress us if we saw it for the first time after being brought up in the midst of Moslem polygamy, or in a part of Africa where women are chattels, purchasable for half the price of a cow? Does Jesus set too high a standard, or is there more charm in the lax views of some Bohemian group, coining clever phrases about platonic affection, and imagining itself making new experiments in sex freedom? It is sheer hypocrisy to talk of social progress if one's own life operates for the breakdown of the very foundation of society.

THIRD DAY: *The Creative Power of Motherhood*

> A worthy woman who can find?
> For her price is far above rubies.
> The heart of her husband trusteth in her,
> And he shall have no lack of gain.

She doeth him good and not evil
All the days of her life . . .
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up, and call her blessed;
Her husband also, and he praiseth her, saying:
Many daughters have done worthily,
But thou excellest them all.
Grace is deceitful, and beauty is vain;
But a woman that feareth Jehovah, she shall be praised.
Give her of the fruit of her hands;
And let her works praise her in the gates.—Prov. 31: 10-12; 26-31.

Read all of this alphabetic poem in praise of a mother of the long ago.—Prov. 31: 10-31.

This picture goes far beyond the sacred sentiments of personal affection which lead our modern communities to celebrate Mother's Day. It is a description of the community service of motherhood to a patriarchal group. It compares the labor of woman in the home with that of the other groups that support the community, with the toil of the merchants who bring it nourishment; with the strength of the soldiers who defend it; with the wisdom of the philosophers who teach it. It shows that in her family sphere she partakes of all the services which are rendered by the larger community groupings.

Do our communities fully appreciate the creative work of women in the home? Study the conditions among the thousands of women secluded in the zenanas of India and the harems of the Moslem world. What factors have made the difference between their situation and that of women in America?

A tenement mother working at her sewing machine and nursing her babe while she worked was portrayed on one of the posters at the Chicago industrial exhibit. There was no

time for her to stop if her own food was to be earned. Underneath was the inscription: "Sacred Motherhood." Do our communities treat motherhood as sacred? How does our reverence for motherhood in the tenements compare with that in our own home?

FOURTH DAY: *A Training School for Righteousness*

> Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.—Eph. 6: 1-4.

"Parents are all the time asking me to solve their children's moral problems, to give them the guidance they themselves ought to have given them long ago in their own homes," says a teacher. "Often enough I cannot give it because of the parents themselves. They cannot make high standards effective in their home until they themselves are different people." The famous boys' schools in England have certain traditional standards of honor. They are an unwritten law. The boy who enters the school finds himself in their atmosphere. He lives up to them by unconscious development or he is ostracized. The family, likewise, by its standards of honor must be the training school of righteousness for the community.

The cry for social righteousness is a cry for family righteousness. The records of juvenile lawlessness trace back into homes where the family life has broken down. The corruption of the last thirty years in American political and business life has been due in no small measure to the breakdown of standards in the family. The old control of force was largely abandoned, and parents were not adequately equipped to train their children by the power of love and reason. How shall this needed equipment be secured?

FIFTH DAY: *Family Relationships Extended*

> And there came his mother and his brethren; and, standing without, they sent unto him, calling him. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. And he answereth them, and saith, Who is my mother and my brethren? And looking round on them that sat round about him, he saith, Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.—Mark 3: 31-35.

In a full family there are eight relationships to be maintained: husband and wife, father and mother, son and daughter, brother and sister. Meditation upon each of these will reveal their significance as social forces in community life. So important are they that when people are denied them, substitutes grow up to replace them. Homes are supplied for children without parents. Fraternities and sororities express the extension of two of these relationships.

But there is no possibility of extending the central relationship. According to Jesus this is a tightly closed circle. To break or extend it involves disaster, personal and racial. The evidence of modern science confirms the ancient teaching.

Which of these eight relationships is most in danger in American life—among the poor? among the well-to-do? among college men and women?

SIXTH DAY: *Love, the Family Law*

> These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.—John 19: 25-27.

In the blackness of that cross-crowned hill there are rays of light. One shines from family love. Mary's yearning heart endures the awful scene, that she may comfort her son. Jesus, in mortal pain, with the weight of the world upon him, yet makes provision for his mother's care. Is there anything stronger in the universe than this family bond? When the world breaks up, here is a place of refuge. Was this the reason why Jesus proclaimed that the world must organize its whole life on this same principle of love? This scene reflects the place of the mother in the Oriental household. Her honor, however, is generally accompanied by the irksome and bitter subordination of the young wife. In India, betrothal takes place often in infancy and the child wife frequently goes to the home of the bridegroom to be the family drudge. Has Christianity exalted the place of the wife in the home without lowering that of the mother?

SEVENTH DAY: *The Whole Family in Heaven and in Earth*

A great American philosopher once described the scholastic definition of God as an idol stuffed with adjectives. Contrast with that Jesus' approach to God. For him God is not simply the ultimate power or knowledge, but he is the Father of all the children of men, caring for their needs, providing power to redeem them from their sins. Jesus interprets the universe in personal terms and makes it one great family. This involves certain consequences. If we desire to lead all men into a consciousness of the fatherhood of God, is not the easiest path the practice of all brotherhood with them? How can we spread Jesus' conception of the universe unless we can show the Christian family life? If we know not how to give good gifts to our children, how can we make the backward parents of other lands get any realization of a Heavenly Father and his divine benevolence? Do we support national policies which will make for separate families of nations or for one great world-wide brotherhood? In our attitude to other races are we helping to draw them into one family company?

Study for the Week

I

In Tokyo many who could not speak English came to use "Christian Home" as their phrase for an ideal household. One of the first results of the contact of Christianity with non-Christian social life has always been a change in family standards. In the Roman world, a distinguishing difference that made the Christians a separate group was their higher order of family life. In Uganda it was formerly a source of shame for a man not to have a large number of women to cultivate his land; today, as the direct result of Christian influence, it is a disgrace to have more than one wife. The ideal connoted by our word "home" is peculiar to Christianity. In pagan lands it is easier to secure church membership than the abandonment of polygamy; and even in New York or London or Paris, it is easier to secure regular church attendance than obedience to the single standard of morals.

A great European historian declares that there is an exact historic parallel between the present condition of our industrial civilization and the final period of the Roman Empire. He finds the same fundamental forces of degeneration at work. That empire broke down finally when its family life was rotted to the roots. Does this mean that never since Christianity faced the family degeneration of the Roman world has it been called upon to meet such malignant forces operating for the destruction of its life? The question is not simply what is the present condition of the family in America, but what forces and tendencies throughout our whole industrial civilization are massing themselves against the permanence of family life?

II

Bad housing defeats the Christian ideal of family life. It saps its physical strength, destroys its moral standards, and depletes its spiritual energy. A few families can rise above it, but in the main it means family decay. It presses hard upon both health and morals. In the districts of bad hous-

ing, where filth and darkness breed the germs of disease, the mortality rate of our cities mounts the highest. In the tenement sections, where overcrowding prevails, where there is lack of privacy in sleeping quarters, the first restraint of morals is removed and life is left defenseless against the evils that mass against it on our city streets.

These conditions are not confined to great cities. Almost any small town has its group of shacks and shanties along the river bottom or over across the tracks. In almost any rural section there can be found houses which offer conditions for the family not as good as the barn offers for the stock. In some industrial sections boarding houses can be found where the beds are never cold, where as the day shift turns out, the night shift turns in.

In South Africa white proprietors herd the native diamond miners together in great enclosures, like animals. In North China, the average poor family lives in one room, huddling together on the heated stone and brick *k'ang,* which serves as stove and bed. In Sumatra eight to twelve families live in a single house, rectangular in shape, without partitions, each family being assigned to a section of the floor.

Christian ideals of family life create a demand for good housing. Among the first evidences that the Christian faith has gripped the native mind and heart in Africa is the demand for two-room instead of one-room thatched huts. A native teacher built his home in the familiar Chinese architecture, and made its sanitary conveniences teach his people how to make a house the basis for efficient family life.

In the community that is seeking to become Christian, adequate provisions for sunlight and fresh air, for proper sleeping quarters for all the people, become an imperative Christian duty. Health and housing lectures, agitation, and education in city and country, are producing far-reaching results. In many cities determined groups of men and women have secured building codes. The building of attractive tenements with rents supplying a moderate return on the investment, or better still, the creation of garden cities, may be

just as truly religious service as Jesus' caring for the bodies of the people in his day. Rapid transit distributing the people out to the regions of open space and fresh air becomes likewise a religious undertaking. The homestead policy of the United States attempted to give every family a home, trying to produce a hardy race, of sound stock and good health. Why has that policy failed to achieve its ideal? Can a Christian citizen take up the practical aspects of housing reform and refrain from fighting through the fundamental issues of economic justice in land ownership? There must be Christian thinking here as well as Christian action in service. There is an inevitable connection between the great estates of the wealthy and the depletion of rural life. What do we think of the Christian standard of the young couple just graduated from college who went back into an agricultural community with the ambition to see how many farms they could own? How do we trace the connection between them and city congestion?

III

The Christian family has a fighting chance to survive bad housing, but it cannot survive bad household management and low ideals. The ideal home is a cooperative enterprise of good management. But in our modern cities anarchy often rules the home. Meals poorly cooked and badly served, disorder and dirt and the lack of discipline—what paralysis of ideals follows in their train! But the neatness and order, the light and cheer, the cooperative triumph of a happy family meal make ideals live. In many of our homes poverty makes this impossible. A college man living in the lower East Side of New York found one of the most surprising elements in the community life the way in which, as he put it, "the people eat any time they feel like it, on the street or in the house, without regard for the regulation three meals a day." In many other lands the common meal is unknown save among Christian families. The African woman eats after her lord has finished. The child wives of India, the inmates of Moslem

harems, can know nothing of efficient household management. Even in Japan it has not been good form for the woman to eat with her husband and his guests. It is not to be wondered at that domestic science is called for in schools for girls in all mission lands.

The menace of bad home management is not limited to backward peoples or the poor. What is the influence of apartment house life upon the family? Do well-to-do women never give up their normal share in the work of the home and become shirkers and parasites, mere gadders and spenders? The opportunities which modern organization offers to lighten housework have often been used to escape its responsibilities altogether. How much temperamental incompatibility has been intensified to disastrous results, both in the group of riches and the group of poverty, because of the failure to center life in the simple cooperative tasks that go to make a home!

Successful homemaking calls for scientific management. It demands skill in the efficient employment of labor. Household management probably numbers more employers than any other single industry, and these employers are women. Moreover they are dealing with women. If women have an obligation to use their social conscience in improving conditions and standards in the industries from which they indirectly draw their income, how much more are they obligated to put social justice into the industry they directly control!

IV

A Continental economist declares that the family is the training school of morals. If the family is not saved from moral destruction, the community has no hope of survival. The family must in the end bear the result of all the immorality which the community permits and the individual practices. This reveals a vicious circle. If the community permits conditions that destroy the family, the family will destroy the community at the source. Give the family a chance, let it become the training school and it will save the community

from the breakdown of vice and crime. But the family must be first of all protected against sex immorality, for this is the fundamental sin that destroys the life of the community root and branch. This is the reason why Christianity must wipe out a red light district where college men are "initiated" and change a system which wrings from a Moslem boy the cry: "What chance have I for purity of life? My father has one hundred and three wives and concubines."

The prevalence of sex immorality is one of the manifest signs of decadence in modern community life. Recent investigations here in America show conditions almost past belief. Their testimony cannot be evaded or escaped. The records of our vice commissions are "the handwriting upon the wall." They recall what Paul wrote about the works of the flesh in the Roman Empire, and parallel the conditions that the missionary finds in the Orient. Alongside the facts are the records of results. The spread of sex disease, the increase of defective children, sterility—here is the real race suicide!

But the nation has begun to grapple in dead earnest with the sin of commercial vice. We are able now to pass regulations wiping out segregated districts, to develop campaigns of sex education, to proceed perhaps to quarantine sex diseases, but how shall the personal standards of men and women be reached and changed? In certain of our own intellectual circles, theories of free love are bandied to and fro upon the lips of callow youth, as though they were a sign of emancipation, instead of a sign of utter weakness and bondage. What an immeasurable tragedy if woman, emancipated from sex servitude and economic dependence, should lead man with her along the path of imaginary freedom into the old bondage of sex sins! One has only to recall the lot of woman and children under systems of polygamy and promiscuity to see how stern is the choice if racial purity is to be preserved. The straight path of the single standard of morals—the Christian ideal of purity—is the only safety for the race. Christianity must now save the family as it saved it once before in the Roman world.

V

The conclusion of the whole matter is this: The Christian ideal of the family must be realized throughout the whole community the world around. The time was when the home was the conscious center of religion. Family worship in countless homes was a great reality. The early strength of the American nation traced back to the devout simplicity of its home life. At the center of its power was the sense of reverence. In overcoming the evils that developed from prudish ignorance of sex matters, have we fallen into a flippancy that destroys the sense of reverence and increases immorality and divorce?

There will be little appeal, however, in the proclamation of a family ideal for its own sake. The real reason for having a Christianized family is because it may become the great regenerating force to Christianize the community life. It is the fulcrum of social Christianity. This is the challenge of the Christian family ideal to college men and women: that they shall approach the marriage relationship, the inner sanctuary of the temple of life, in reverent awe; that they shall dedicate themselves to the creation of a holy family, to the development of creative lives which shall count for the Commonwealth of God.

Suggestions for Discussion and Action

(Note—There is more material suggested under Suggestions for Discussion and Action in each chapter than can possibly be covered in the group hour. The leader of the group, in mapping out the work of the hour, should select for attention those parts which are of most moment to the group.)

I. *Home Conditions*

Think over in advance for the particular community selected the conditions of family life in a number of typical homes which are representative of varying economic levels. Especially valuable material can be secured on family life in Moslem lands, and in many Oriental countries.

1. In how many does home life appear to be normal and happy? What factors do we consider indispensable to make them so?

2. What proportion of these homes are providing successful family life in spite of heavy handicaps? What handicaps do we discover under which it is unfair to expect any family to work out a successful family life?

II. *Housing and Happy Homes*

1. How much overcrowding and bad sanitation are there in the housing of the college town? Compare these conditions with the various communities represented in the group, with those in city tenements and tenant farm houses, with those in some particular mission lands.

2. Trace the effects of house crowding on the morality of the members of the home.

3. What are the local housing ordinances? How far do they ensure proper spacing, light, air, safety, and sanitation? What provision is there for inspection and enforcement? How difficult is it for a family in our communities to own their own home?

4. What can we do to secure better housing in our communities? What effects do Christian missions have on housing conditions abroad?

III. *Household Management and Happy Homes*

1. How does household management compare in difficulty with business management? Do the same causes of success and failure operate in both?

2. What are the comparative difficulties of training children in the home and in the school? Ought a certificate of efficiency to be demanded of intending heads of households comparable to that demanded of prospective teachers?

3. Are courses in household economics and household arts given in our public schools? Are they practical? How does the amount of preparation given in our colleges for

carrying on successful homes compare with that for teaching and the other professions?

4. How can bad household management and inadequate care of children be prevented? What share must the husband take in home management more than to be the "provider"?

5. Why are effective household arrangements so difficult in non-Christian lands?

IV. *Morals and Happy Homes*

1. How far is extravagance wrecking the home life in our town? Are the standards of living and the social life of our college on a grade of extravagance which would wreck the homes from which students come? which would imperil their future homes if continued?

2. How far is the double standard of morals wrecking home life in our town? What is the prevalent college attitude toward loose talk and vulgar stories which undermine home life? toward lax and "Bohemian" relationships? toward the double standard?

3. What elements in the family life of Moslem lands are inherently immoral from the Christian point of view?

V. *What Makes a Happy Home?*

1. What transformation does Christianity work in the family life of non-Christian lands?

2. What real differences does Christianity make in home life in America?

CHAPTER III

THE CHILD IN THE MIDST

The child is the reason for the family, that life may be perpetuated. This is why the community must protect the family. In childhood lie hidden all the possibilities for the improvement of mankind.

You may be Christ or Shakespeare, little child,
A savior or a sun to the lost world—
There is no babe born but may carry furled
Strength to make bloom the world's disastrous wild!
O what then must our labors be to mold you,
To open the heart, to build with dream the brain,
To strengthen the young soul in toil and pain,
Till our age-aching hands no longer hold you.
—James Oppenheim.

"He is the future, sitting there as a guest at our table," a mother said of her young son. "What we want the future to become we must put into him." With something of the same awe must the community look upon the child, for childhood is ever the new material for the Commonwealth of God. Of what else shall it be built? We have no other stuff wherewith to make it. "Of such is the Kingdom of God."

Daily Meditations

First Day: *Look at the Boys and Girls*

Blessed is every one that feareth Jehovah,
That walketh in his ways.
For thou shalt eat the labor of thy hands:
Happy shalt thou be, and it shall be well with thee.
Thy wife shall be as a fruitful vine,
In the innermost parts of thy house;
Thy children like olive plants,
Round about thy table.

Behold, thus shall the man be blessed
That feareth Jehovah.
Jehovah bless thee out of Zion:
And see thou the good of Jerusalem all the days of thy life.
Yea, see thou thy children's children.
Peace be upon Israel.—Psalm 128.

This ancient picture of the old-fashioned family is as fresh as on the day it was written. It was not drawn from a land of one and two-child families. See the boys and girls sitting there "like olive plants round about thy table!" How would the picture fit into our modern apartments and tenements? One of the deepest joys of life comes with one's own children, blood of our blood and flesh of our flesh. This is not a selfish joy. The community depends upon it—lives by it. Is it not then an unpardonable community sin that any group of people should be deprived of the possibility of children? Is it not a deeper sin that some should deprive themselves of this priceless privilege? Do we look forward to the joy of having our own children with reverent anticipation? Are we fit for it? Has the community not a right to ask us this question? To what extent is the adoption of children by childless couples to be urged as a social obligation?

SECOND DAY: *The Child Is in the Midst*

Lo, children are a heritage of Jehovah;
And the fruit of the womb is his reward.
As arrows in the hand of a mighty man,
So are the children of youth.
Happy is the man that hath his quiver full of them.
—Psalm 127: 3-5.

And he called to him a little child, and set him in the midst of them.—Matt. 18: 2.

Study Jesus' attitude to little children.—Matt. 18: 1-6.

In youth life is likely to be self-centered, but with parenthood great changes come and gradually the child occupies the very center of experience. The whole family centers itself

around the needs of the developing children. The missionary everywhere has given large attention to the training of children. The marked contrast between the children on the street and those in the mission school, the place the graduates of these schools take in the new life of these nations, is evidence of the transformations possible through such effort.

As Christianity all over the world develops the community into a larger family, great movements for child welfare grow up. Here is the point of power. If our city councils and legislative bodies would focus their attention upon the child, what effect would it have upon the development of the city and the nation?

THIRD DAY: *The Child Gentles all Community Life*

> And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.—Isa. 11: 6-9.

A group of college men were going one night through Chinatown in New York City. Secret passages were being pointed out which entered into gambling dens and opium joints. A bullet hole marked the wall in a dark arcade where a Tong battle had been fought. Suddenly, as the group emerged on the street, two small Chinese children in native dress were found, playing on the sidewalk, while their father placidly smoked his pipe in the warm air of the summer evening. Every man in the group was caught and held by the contrast. The child gentles even the roughest life. Mrs. Browning makes one of her hardest characters say:

"Go it, Jim,
"I'm a tender soul;
I never banged a child at two years old
And drew blood from him, but I sobbed for it
Next moment—and I've had a plague of seven.
I'm tender; I've no stomach even for beef,
Until I know about the girl that's lost,
That's killed, mayhap."
—E. B. Browning, "Aurora Leigh."

How many evil things even the worst men would not do before a child. In the childless camps of the miners, the lumberjacks, the construction workers, life often sinks to its lowest level, but instantly when a child comes it rises. Bret Harte achieved sudden fame by writing this truth into "The Luck of Roaring Camp."

The power of the child to refine the life of grown-ups reaches far into government and industry. Some of our most effective social movements today—the attack on infant mortality, the crusade against child labor, the recreation movement—are undertaken for the sake of the children. They all show the hand of the child reaching out from the family group to bless the whole community, to humanize our common life.

Out of the mouth of babes and sucklings hast thou established strength,
Because of thine adversaries,
That thou mightest still the enemy and the avenger.
—Psalm 8: 2.

FOURTH DAY: *The Protection of Children the Primary Duty*

Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men.—Matt. 2: 16.

But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that

> a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. . . . See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.—Matt. 18: 6, 10.

A recent cartoon shows a small girl coming out of a city alley. About the entrance lurks a throng of evil creatures—vice, disease, imbecility, tuberculosis, drink, poverty, cruelty, dissipation. The inscription reads "Give the Child a Chance." If this is a true picture, what is the social effectiveness of religion in that community? Is there no modern slaughter of the innocents to compare with that of Herod? Animals will fight to the death for their young, and the higher groups protect their young in organized fashion. Do we know any community which is protecting its youth against the powers that prey upon them, as effectively as a herd of bison formed in a circle will protect its calves against a pack of wolves? How does Jesus' condemnation apply to those who make profit off the weak lives of youth in the underpaid industries, to those who make income out of houses where children rot away to death? How about those who make high profit off the food supply, which means poor living for the common people?

FIFTH DAY: *Guided Play Is Childhood's Great Vocation*

> They are like unto children that sit in the market-place, and call one to another; who say, We piped unto you, and ye did not dance; we wailed, and ye did not weep.—Luke 7: 32.
>
> And the streets of the city shall be full of boys and girls playing in the streets thereof.—Zech. 8: 5.

Zechariah knew too well the desolation of a childless city. Pestilence and famine had stalked through the streets of Jerusalem, taking their toll of little ones. The prophet looks forward to the city that some day shall be, and sees at the center of it the joy and laughter of playing children.

"What is it about these children that bothers me so? There is something gone out of their faces," said a college man spending his first summer among the poor children on the East Side of New York City. Was it that age had come to them before their time, because they had lost the normal opportunity for play-life? When country people move to the city the first thing they are forced to give up is room outdoors for their children to play. There can be no city of righteousness that does not provide play for its children. Ten thousand cases in the juvenile court of one great city showed that by far the larger number came from neighborhoods where there was no organized recreation,—the homes too weak and the church too poor to provide it. The city was allowing the instinct for play—the great constructive force of childhood—to be turned aside to its destruction in commercial amusement and in perverted forms of pleasure. Here is a challenge to the Christian forces of the community.

SIXTH DAY: *Growth Results*

The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.—Mark 4: 28.

And Jesus advanced in wisdom and stature, and in favor with God and men.—Luke 2: 52.

One of the tragedies of modern life is the arrested development of youth. Is it confined to the cities alone? In the countryside, do the children of the farmers struggling with poor land, or those of hired hands, achieve the possibilities of normal childhood? The industrial city likewise lays a repressive hand upon the growth of children. In its worst sections children have a dwarfed and stunted life. Investigation shows that at the age of thirteen the children of the well-paid workers in one industry weigh eleven pounds more, and average three inches taller, than the children of the unskilled, low-grade workers in the same trade. Labor will not long consent to endure these handicaps. The iron is entering its soul; its mind is awakening. Said an old cotton mill worker

to a young man who was leaving the mill to go into the ministry: "You will have a chance to tell the people. Tell them how we have to live. Maybe you can help us to find a way out, for, if there is no way out, I would rather strangle my kids than have them go through what I have gone through."

What do the children of India most need? "Childhood itself," answered the young teacher home on her first furlough. In China, a boy frequently begins work with his father at six. In Moslem lands, child marriage is widely prevalent. What chance have children under such conditions for normal development?

SEVENTH DAY: *The Child Reveals Religion's Heart*

> And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. . . . And he took them in his arms, and blessed them, laying his hands upon them. —Mark 10: 13, 14, 16.

A two-year old girl was taken by the authorities from a drunken mother in a house of prostitution. Her childish prattle already spoke the phrases of the underworld. What a revelation of community life! Those who found her cried out in wrath at such a violation of the sacredness of childhood. If a great audience of citizens could listen to her, would it not be a more effective condemnation than any scathing denunciation? Would it not stir to action more quickly than all our scientific surveys?

"Out of the mouth of babes and sucklings thou hast perfected praise." The talk of children is an unconscious revelation of the family and the community. They speak out the real standards. They reveal the real forces. Trust them to recognize religious reality in life.

"Where is the University of Chicago Settlement?" a visitor

asked a child playing on the street within a block of it, but the child had never heard of a place with such a name. "Where does Mary McDowell live?" and at once the child's face lit up. "Come with me, I can show you." Are we willing to have our life and religion reproduced in the children of our neighborhood? The children reveal the heart of religion; they lead the way to the inner shrine. What path leads into the city of God save that of becoming as little children in simplicity and faith?

Study for the Week

I

"The children, they are all of it," cried the Polish miner, whose children were threatened with death from an epidemic due to the neglect of the politician for whom he had voted. Childhood largely determines whether adult life shall be an asset or a liability. If the community fails to protect and develop the children of this immigrant miner and his fellows, who can count the loss?

There is an old Persian proverb which says, "When one child cries in the dark, the throne of God rocks from side to side." It declares that the neglect of injured childhood shakes the foundations of the universe

Our modern Child Welfare Movement is a striking tribute to the place given children. At this point Jesus' great principle of the sacredness of personality has come to its clearest expression. Yet the Christian family and the organized Child Welfare Movement are both challenged to exert their utmost power, because they continually come face to face with great forces that operate for the destruction of childhood. They find the community not yet organized for the child. Indeed in some aspects of its life it is organized against the child. The two fundamental relationships of the community are those of sex and property. Are these organized for the sake of the children or against them?

All the homes of the community stand or fall together.

A child of the American Consul in Bombay died of bubonic plague. Infantile paralysis smites both rich and poor. If the children of the weak are subjected to the solicitations of vice, immoral contagion brushes by the barriers of the Christian family and touches its children. Our urgent task is to remove the forces that make for the destruction of child life everywhere.

II

The first duty of the community is to keep its children alive. The test of its efficiency is its ability to care for its young. Christianity intensifies the demand for efficiency and heightens the conscience of the community. It abolishes infanticide. Yet in the United States there are each year one hundred thousand needless infant deaths. They come from causes which are preventable. This heavy infant mortality registers the breakdown both of the home and of the community. It likewise registers the breakdown of national life in those lands where estimates place the infant mortality as high as fifty to eighty-five per cent of the births.

The distribution of the infant death rate flings still another moral challenge to the Christian conscience of America. It is to the tenement districts that the white hearse comes the most frequently. There are blocks in New York from whose streets it is never absent in the summer time. Why should one ward in the city or one nation show twice the infant death rate of another? The children who are born in those families which can live in four rooms, have almost twice as much chance for life as those who must live in one room. The immigrant and the negro pay a heavier toll to infant mortality than the rest of our population. In such a situation the Christian conscience cannot satisfy itself with reading the burial service about its pleasing "Almighty God in His wise providence to take out of the world the soul of the departed." It must search away in back for the causes that take children in successive years from the same family to the graveyard. On the surface there is the exposure of child life to unsanitary

conditions, to the unclean streets and alleys, to the dampness and dirt of foul living quarters. Underneath the surface there is the lack of proper nourishment and care, the enfeebling of motherhood by improper labor, the greed that forces the workers to work for less than living wages and to live in bad houses, because profit comes out of it.

The path of progress is clear. When the family fails and the child is orphaned, the community in some manner becomes the family. It finds a home or it provides an institution. In the same way it has extended the functions of the home over other needs of childhood. It developed fresh-air work to overcome the crowding and bad air of the tenement; day nurseries to take the place of the care of the working mother; district nursing to supplement deficient home care; guided recreation to supply the lack of the father's ability to share in the life of childhood; public baths to supply the lack of such facilities in the home. It has become an established matter of social procedure that the community shall supply the depleted resources of the child's life.

But these efforts finally reach a barrier. The improvement of the family life becomes impossible beyond a certain point without the change of economic conditions. There must be an increase of income. The fatal fundamental fact in undeveloped childhood is the lack of adequate nourishment. It is in the last analysis a question of food supply. This is not to be met simply by free lunches in the school room—the community cannot flinch from the underlying economic issue. Ultimately its family care will have to be extended to this point also. The community will have to find a way to provide income for all families adequate for the proper nourishment of children. This is clearly a task in which woman must take a large part. Through all the ages she has guided and cared for the strengthening and development of youth in the home. Now it is her task to help in ordering the community life, that the standards which she has been able to work out at home through her intelligence and efficiency shall become the recognized rule of the community life.

III

In front of a factory in New York City, in the year of our Lord, 1916, the sign said "Small girls wanted." If some antiquarian of the year 5000 A. D. discovers a sign like that, and transcribes it, where will he class us morally? If New York were a Christian community that sign would hang there till doomsday and never a little girl would be allowed to answer it.

One test of the efficiency of our modern Christianity is whether it can prevent the recurrence of the economic exploitation of childhood as our western industry enters Asia. At an early hour one morning in Shanghai a child was taken from a cotton mill to the hospital. Working for twelve hours on the night shift this child of eight—one of many—fell asleep at his work from utter exhaustion. As his head nodded it was caught and mangled in the machinery. In the binderies of a great printing establishment in China mothers and young daughters work side by side. Many of the mothers have bound feet; but not the daughters. Two great world bondages of childhood stand there together. In the very hour when Chinese girlhood was being delivered from foot-binding, it is bound again by the industrial cruelty of child labor from the western world and the vicious circle is complete. How can Christianity strike off both shackles?

The American people have decreed the abolition of child labor, but the task is far from being accomplished. Recent investigations show children, hardly more than infants, pulling the heavy roots from the half-frozen soil of the beet fields, working at night in the canneries, and laboring inexcusable hours in the shrimperies along the coast. Who will emancipate the child workers on the farms, denied normal growth and schooling by short-sighted parents? The ideals of Jesus concerning child life have no foothold yet in some sections of our community life. There is a sharp clash between the conception of the child as an economic asset and as a spiritual possibility.

Child workers for profit lose the land of dreams. Christianity must prolong still further the period of childhood, that its joys and delights may contribute a larger portion of life. How are overworked, undeveloped children to be emancipated? How much can be done by law, how much by the development in every community of a powerful sentiment based on the Christian ideal?

IV

None of our surveys have yet disclosed any kind of community which protects all its youth against the contagion of evil. In the small community it is often the contact with vicious adults that destroys purity. How shall the boy on the farm be protected from the evil stories of the hired man? In the city, commercialism advertises the road to vice with rosy colors and corrupts and degrades the spirit of youth. The community for the most part still permits the natural sex curiosity of childhood to be answered by evil-minded adults, or to be stimulated by posters and motion pictures, by amusement parks, dance halls, and suggestive plays. In India the family system puts vile language on infant lips and the Moslem harem surrounds with pollution the children of the wealthy and powerful.

But it is in the contact of play and in the satisfaction of the recreational need that the contagion of evil most persistently touches child life. Every lawful amusement for childhood indoor and outdoor has been made a means of profit, and to all of them harmful features have been added as a result. This is the second unpardonable sin of the community against its children, that it permits not only its work but its play to be a means of profit, that it prostitutes for gain the joyous energies of youth needed for its own revitalizing. The abuses of commercial recreation must be fought, but the energy which is necessary to maintain constant regulation and restriction ought to be set free for a truly constructive community program. The community must be led to see that play is the great vocation of childhood and the

universal avocation of later life. The modern recreation movement, with its parks and playgrounds, its pageants and festivals, its boy scouts and camp fire girls, its municipal centers with their baseball parks and their lively games for children, its amateur dramatics and holiday celebrations—these express our growing sense of the sacredness of childhood.

In Shanghai there is a playground provided by foreigners for their children, and carefully fenced about. The play-hungry Chinese children crowd about to watch the foreign children enjoy that which they themselves are denied. Yet this denial is not forever. The recreation movement is becoming a world movement. Demonstration playgrounds under American auspices are being conducted in Calcutta. Uruguay is appropriating thousands of dollars for a nation-wide plan under American guidance. A demonstration playground in Manila is growing into a complete Filipino system, with baseball displacing cock fighting and gambling. No more welcome work is being done by the Christian Associations in foreign lands than their development of organized recreation.

There is yet a gigantic battle to be fought before all childhood everywhere can have a normal, free chance to play. There are ancient prejudices to remove. There is the senseless conception, that life is for work alone, to be overthrown. The community must see not simply the educational value, but the character value of play. If evil controls recreation, the community cannot save its children. If the community puts its hand upon this greatest force in the life of youth and uses it for their highest development, there will be no question about its future. Here is the natural path to community service for college men and women, most of whom have been trained in the discipline of recreation, and who are in some way fitted for play leadership. They know how play leadership opens up great values for any life; how it brings order and cooperation, discipline and endurance, self control and manly growth. They have found for their own lives the religious values in recreation. In what ways can they pass them on to their community?

V

The coming of a child into a home means a spiritual transformation. It brings new responsibilities, new visions, new outlooks. The determination to develop the spiritual possibilities of a child's life unfolds new and higher possibilities in the lives of parents. In like manner, whenever the community will consider its children solely as material for spiritual development, it will itself come into a higher life. This is the path that leads to the Commonwealth of God.

Suggestions for Discussion and Action

I. *Conditions of Child Life*

1. What forces are working actively against child welfare? Observe street influences, home conditions, physical dangers, moral temptations, forms of children's work and play.

2. What conditions are working for child welfare? Observe parental care, play spaces, guided recreation, educational advantages, moral influences.

3. Estimate the probability of a child's growing up physically and morally sound under such conditions.

4. Compare conditions working for and against child welfare in the most favored sections with those in poorer sections.

5. What are the conditions of child life in Africa? China? Moslem lands? Compare the chances of a child in these countries with his chances in America.

6. In what ways do our communities most outrage the social principles of Jesus in their treatment of child life?

II. *Responsibility for Neglect of Children*

Trace out in given families as accurately as you can how far the parents are directly responsible for bad conditions, and how far these grow out of forces for which the community is responsible.

III. *Improving Conditions*

1. What is the worst condition for which the community is primarily responsible?

(a) *Is it communicable disease, and a high death rate?* If so, can we locate the chief causes? How about the milk supply? How improve it? Is it contagious diseases of children? How can we help to get rid of them? Do the dirtiest sections of our town have the highest death rate? How can we get the proper officials to clean them up?

(b) *Is it child labor?* If so, how can we bring to parents and employers a new conscience on the value of life, and of schooling?

(c) *Is it conditions of play?* Where do the children play? What forms of amusement for our children are run for profit? How large do these bulk in the total play life of the community? What is the worst form of children's amusement run for profit in our community? Enumerate the evil effects which this is having upon children. How shall we secure proper regulation of commercial amusement enterprises? How work for free recreation? What free play spaces are available? Why are they so often vacant while commercial places are crowded? What unwholesome influences exist in unguided play? How can we help to secure and carry out a recreation program?

2. What is the worst condition in our town for which deficient homes are primarily responsible? How can the community insure the proper care of children in such homes? Under what conditions should children be removed from such homes? How may children without homes and homes without children be brought together?

3. What is being done by the missionaries in Japan, India, and the Philippines to deal with the death rate, the child labor situation, and the conditions of play among children? What is being done by the governments themselves?

4. What transformations would take place in our community if child welfare were really given first place?

CHAPTER IV

TRAINING FOR FULL EFFICIENCY

The Christian values in personality are potential; they have to be realized. Development is one of the natural rights. But how many today get full development? Vast numbers of people are conscious that they might be greater than they are, if their powers were only fully developed. What changes might not be wrought out in our communities if all the personalities that compose them were developed to their full capacity! The endeavor to create a Christian community involves new values and responsibilities in education.

Daily Meditations

First Day: *Fractional Personalities*

> And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.—Matt. 25: 24-27.

Recall the parable of the talents.—Matt. 25: 14-30.

Arrested development is a universal community fact. Observe the corner loafers interested in nothing but cigarettes and smut. Out of this crowd are developed the vagrants and the criminals. Of the men applying for work at one muni-

cipal woodshed, eighty-six per cent had never gone beyond the fourth grade in education, and yet eighty per cent of them were American-born citizens. The community had doubtless sinned against them, but they had also sinned against themselves. They had refused the opportunities of self-development which might have enabled them to overcome the pressure of the community upon them. These undeveloped fractional lives are defectives just as truly as the cripples or the blind. If we have any faith in Jesus' declaration of the possibility of ordinary life, we are face to face here with a tragedy which must be overcome.

A young minister interested the boys of his village in a magazine club. It developed later into a reading room with interests leading their lives to higher levels. Another community worker recently found a Christian Association secretary and a newspaper reporter who had belonged to clubs that he had organized in former years in tenement neighborhoods. A missionary in Liberia rescued a little girl from domestic slavery. Later this child, grown to young womanhood, was graduated from an American college and returned to lead in the education of her people. Whom are we helping to get an education?

SECOND DAY: *Wisdom the End of All Education*

Doth not wisdom cry,
And understanding put forth her voice?
On the top of high places by the way,
Where the paths meet, she standeth;
Beside the gates, at the entry of the city,
At the coming in at the doors, she crieth aloud:
Unto you, O men, I call;
And my voice is to the sons of men. . . .
Receive my instruction, and not silver;
And knowledge rather than choice gold.
For wisdom is better than rubies;
And all the things that may be desired are not to be compared unto it.—Prov. 8: 1-4; 10, 11.

Read this great Song of Wisdom.—Prov. 8: 1-36.

When Charles Kingsley closed his course of lectures on history at Cambridge University, he said: "Now, young gentlemen, I have done, and if I have taught you that right and wrong are rewarded and punished in this world as well as the next, I shall have done more for you than if I had crammed your heads with many dates and facts." Wisdom is more than knowledge. The education that gives understanding and all-round judgment, social vision and the capacity for finding one's way through the dark places of life—this alone is worthy the effort of an intelligent people. Such education becomes a process of growth into rich maturity, releasing all the abilities, freeing the entire personality. Have we been seeking that kind of education? How?

THIRD DAY: *Real Religion Vitalizes Education*

> The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.—John 10: 10.

Why is it that religion has worked such changes in individual life? Is it because a religious motive is a compelling force to set free both the ambitions and abilities of a life? The abundant life that Jesus came to bring is something more than the culture of Greece. It means the development of all the faculties of life to their highest possibility in the service of humanity. This purpose connects Jesus directly with the new education, whose purpose is "nothing short of the ideal of total personality at the highest point of development." When men see this ideal they propagate it. Henry Drummond lays his hand upon the head of a sleepy working lad in the mission at Glasgow and bids him get an education. That boy becomes a speaker and writer of power. A missionary in India found a half-starved native boy, nourished and educated him; that boy became a perfect specimen of physical development and took a university degree granted to only three men in India. Now he gives his life to the emancipation and development of his fellow natives. In both ways does

the Christian motive work, inciting higher self-development and investing that development in the service of others.

FOURTH DAY: *Shall Education Blight Sympathy?*

I thank thee, that I am not as the rest of men.—Luke 18: 11.

Am I a Pharisee or a publican? Read Luke 18: 9-14.

A prominent business man, a university graduate whose father was a carpenter, carefully evades all manual labor and no longer believes in democracy. A Christian minister thinks that immigrants cannot be trusted with citizenship. The best that we can do for them, he says, is to help them with welfare work, and keep them "in their place."

A prominent ecclesiastic, who in childhood was familiar with the hard labor of the farm, has been so long secluded in the culture of the library that now he has only harsh and ignorant words for the struggles of the workers. Said a workingman, a friend of his youth, who recently heard him speak: "My God, has he paid that price?" For such a man it is only a step to the belief that the workers must ever be but hewers of wood and drawers of water, permanently inferior. It is only another step, to the attitude that says, "I thank thee that I am not as other men." Who would not rather say with Abraham Lincoln, "God must love the common people—He made so many of them."

FIFTH DAY: *The Roots of Inefficiency*

No man careth for my soul.—Psalm 142: 4.

Incapable John, whether he lives in the city or the countryside, is a burden to the community. He is constantly out of work, and his family must be kept in food and clothing by the neighbors. They will grow up to be more inefficient and sickly than John himself.

John was born of a mother who was too tired to give him

strength. The family income was never sufficient to provide his body with proper nourishment. When he went to school somehow his head would not work, and nobody examined him for adenoids or under-nourishment. When he left the school and went to work, the job that was given him taught him nothing. It only used up his scanty labor power as rapidly as possible. Pretty soon he married Slack Susan. She had no more preparation for home making than he. She knew nothing of household management.

Who is responsible for the inefficiency of Incapable John and his family? Oh, John, of course! But the community which failed to provide the background, the environment, the nourishment for efficiency, the training, must it not now face the penalty for its neglect? Does it become those who have always received the nourishment and training of good homes and schools to look down with scorn on Incapable John and his wife, to withdraw themselves from all relation to them? How many incapables will it take in our community life so to weaken its foundations that it shall fall down about our heads? For what weakness of life among the poor whom we know personally is the community chiefly responsible?

SIXTH DAY: *How the Abundant Life May Come*

> The young man saith unto him, All these things have I observed: what lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.—Matt. 19: 20-22.

To forget the ornaments, whether of education or wealth, and get right in where people live, is the only way to find real abundance of life.

The practical man has a great scorn for the theorist. The young demonstrator from the agricultural college wanted to help a farmer improve his run-down cotton fields. "But,"

said the farmer, "you don't know nottin' about cotton growing. Why, you can't even pick." Then the young fellow stripped off his coat and picked a row against the farmer and his son together. When he had beaten them both, the farmer said: "Young man, you can teach me any new thing you want to."

When the mission schools showed the natives of Africa that a carpenter or wagon maker earned as much in a day as an untrained laborer in a week; when they demonstrated that the soil could be, as the natives say, "kept young" by fertilization, it dawned upon the African intellect that learning was worth while.

Has the college fully realized that vital social service is the laboratory side of education in the humanities; that it joins religion and education and puts them both to work?

SEVENTH DAY: *Unto the End!*

> If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his life?—Mark 8: 34-36.

The one little glimmer of light in all the blood-stained gloom of the battlefield is the fact that those who die for their country often live out the fulness of life in one glorious moment. In the mind of the crowd this atones for a multitude of sins. It is evidence of the fact that those who would reach fulness of life must carry burdens to the limit of sacrifice. They must pay the whole price. Jesus found the more abundant life for himself when he turned his face towards Jerusalem and accepted Calvary. Wealth of personality comes in no other way.

The Western world today must choose between the false and the true efficiency; between the Greek and the Christian ideal of education; between a culture which means super-men lording it over the universe and one that produces men and

women ready to serve to the end all for the development of others. Love makes learning dynamic.

Study for the Week

I

The Christian ideal proposes that every person secure the best possible development. How far has this ideal been realized?

Even at the centers of our highest development of public education—Boston, New York, Philadelphia—only fifty-nine to sixty-one per cent of our public school children finish the eighth grade. In the United States there are sixty-five people out of every thousand who can not read or write. In every thousand in India there are eight hundred and ninety one. In many rural schools in certain sections of our country the session lasts for twelve weeks only. There are two hundred thousand part-time, one-room schools in the country districts in the United States. In Asia and Africa there are countless villages with no schools at all.

Even in the most advanced communities the schools have not always prepared effectively for life. The average public school has followed a stereotyped general plan without regard to the needs of students from different types of communities. Boys and girls have seen little relation between the work in the school room and the world outside, and they have not been trained for its fundamental processes. A prominent educator declares that judged by this test of service to the life of the pupil—service in the broad aspects of full living—one half of the time in public school is wasted. Home training is often even more inadequate than that of the schools. Even in America vast numbers of young people enter life work with no preparation for a vocation, without any instruction in the fundamental matters of sex; without any real religious training.

Here is a startling situation—a world seeking after democracy with this enormous untrained group in its midst.

II

Striking as are the facts, the meaning of them is even more significant.

The group of untrained, undeveloped young people in any community is doomed to economic inefficiency. In the competitive struggle for a livelihood they are cruelly handicapped. They are condemned to the blind-alley jobs, the low-grade, casual labor. They swell the ranks of the unemployed and unemployable. The industry which calls them early from school, to put them at work at tasks contributing nothing to mind or character, will soon reject them because they are economically inefficient. They are a dead weight for the productive processes of the community to carry. Many of them are literally not worth a living wage to the employer or to the community. They actually do not earn what they get. The labor that wastes more than its keep in the kitchen, whose mistakes in the office cost more than its salary, whose blunders in the factory mount up to more than its pay envelope, is not only a handicap upon the managers of industry but is a net loss to the whole community life.

The tragedy of spiritual loss is even greater than that of economic damage. These untrained lives are for the most part barren of desire or capacity for entering the world of higher interests. The gates are barred to the enlarging pursuits of life. Leisure is barren for lack of the knowledge of its use and degenerates into drinking and viciousness. They eat, they sleep, they take their pleasure where they find it. Life is one dull round of commonplaces—it is one dull, drab pattern, with no high lights of inspiration. One man who is sensitive to social need finds that whenever he reaches New York in the early morning and walks the crowded downtown street to his office, he is struck anew with the weary hardness of the young faces that meet him hurrying to their work in the low grade jobs of industry. Our deadening commercialism has already stamped its mark upon them. Yet behind these is the great motley throng of every color in every

land whose faces show the age-long repression of monotonous toil.

Noblesse oblige must be the motto of the group who have the extra equipment. Said a cotton mill foreman, "I have always believed that any workman who desires should be able to send his children to college. I am a foreman but I cannot do it, even if they help support themselves." Uncounted multitudes the world over are living on traditional and low-grade planes. Like oxen in the field and in the stalls, they drag their weary limbs from labor to sleep. Ever and again there comes a pathetic cry from an old gnarled toiler—"If only I knew more! The children must know more than I do." An old scrubwoman put two dollars into the basket at a meeting where the speaker had proclaimed a great propaganda of education for the masses. The well dressed woman sitting next her looked her surprise. "I have two grandchildren at home," the old worker said. It was a sufficient answer.

Will college men and women answer the challenge of the masses here? Will they pioneer the new education in the Near and Far East and in Latin America?

III

The first opportunity of the college-trained group in its relation to the untrained and handicapped is to utilize and improve the educational agencies of their own communities. Our newer leaders in education are working to reconstruct the school system so that it will genuinely interest the children, and furnish them a training for actual life. They are appealing to their instinctive interests, with the provision for creative work in manual training, in home economics, and household arts. They are combining "work-study-play." A boy's mother could never get him to school on time, but since he moved to Gary and found there was a clay modelling room in the school where he could spend part of his time if he was faithful in his other work, he has never been late. He cannot be driven away from the school on Saturdays.

The new education is training the judgment of children to

cope with the real situations of life in the family and in the community. Two lads of five living in a rural community had caught the viewpoint when, of their own volition, with complete absorption, they reproduced in play the work of the village milk station, the hauling, unloading, preparing, and shipping of milk for the small boys of the city far away. A skilled director made their play the basis for a vital process of education. Many arithmetical processes were learned in connection with this aspect of real life; reading to find out more about the enterprise came quite naturally; simpler aspects of science, both in physics and chemistry, were described; and the rudiments of the relations of sanitation and food to health were worked out in a way that fundamentally enriched the life of those boys and made them share the common welfare.

But the missionaries of the new education preach to many deaf ears. Communities are not willing to pay for it. It costs more and the results reveal themselves slowly. College-trained men and women know the defects of the old educational system. When they go into the old-fashioned school room they can see its narrow and monotonous routine, its constriction of child life, its lack of guided activities—is it not their responsibility to apply the discoveries of the experts to their own community? Whose opportunity equals the teacher's? What kind of men serve on the local school board in our community? What conception have they of education and child development? Is there no obligation for college men and women to perform missionary service on the school board? One college woman was elected to a village school board, previously made up of stingy retired farmers, and has helped to revolutionize that whole school system.

The most significant advance in removing the handicaps from the adult untrained group is the widening of the educational area. It is significant that one of our greatest schools of commerce is running its courses with full faculty in two sections, a day section and an evening section. Out of 3,386 students in the school, 3,091 are in business during the day

and attend the university at night. Why is not this provision for extending regular college education to the business groups more common? The opening of the public school buildings as social centers, the extension of library service, the increase of popular lectures, the development of public forums for the free discussion of the vital public questions and, perhaps most important of all, university extension—in all such movements the college group can put their trained powers at work for the enlightening of the community.

Here lies also the special significance of the educational agencies being developed by some manufacturers within their plants. Others have made special provision for their employes to take advantage of the opportunities offered by the community. Carry this through to its logical conclusion and it means the gradual purification of the industrial process from the profit motive. Industry will finally come to seek the whole development of human life, the creation of all its highest values. This ideal will mean not simply that every youth shall bring some productive labor power to community life, but that the whole work life of the world shall be organized for the full development of the higher life of the workers.

IV

This means that the whole community must come to a realization of the religious nature of education, of the necessity of permeating all education with the religious spirit. Here is the heart of the whole matter. The minister of a great institutional church in New York City asks: "Why should I give the people everything but that which sends me to them?" If the Christian spirit inspires men and women to carry education to the masses of the people, are they not obligated to carry the spirit of religion into all education?

Are they not also obligated to make the Bible and religion a recognized part of education? Progress is already being made. The introduction of graded lessons and modern methods of teaching is making the Sunday school a truly educational institution. Successful experiments in several states

point to the day of universal week-day instruction in religion under the direction of the churches and correlated with the public school.

It was a great day for community progress when the schools began to teach applied science. It will be a greater day when all the churches teach applied religion. But this will require that the teaching of religion go on in the home, the market-place, the workshop, as well as in the church. Of what avail to teach the child certain ideals of life one hour of one day in the week, if for six days in the week the total pressure of the community life is against the realization of those ideals, and some sections of its life definitely teach him other ideals? The total possible wealth of the Commonwealth of God will not be realized until all the forces of the community are turned to the vital teaching of religion.

V

Everywhere Christianity has brought education to the masses. A leading Hindu nationalist in India says: "After all, when it comes to practice, Christianity alone is effecting what we nationalists are crying for, namely the elevation of the masses." A minister of education from Europe marvelled at the intelligence and manliness of a boy in our public schools, who belonged to a race which his nation had held in subjection for hundreds of years.

In the social records of mankind the greatest attempt of privileged people to carry to deficient races the means and methods of training for life efficiency is the educational work of Christian missions. They have carried to illiterate tribes and nations a complete educational system from public school to university. They have given the emancipation of modern sciences to races held in the bond of an artificial pedantic system. They have released woman from her ancient bondage and ignorance. They have provided undeveloped groups with the best training for the needs and pursuits of life that the world knows. They have taught domestic science and medicine, industry and agriculture. From India, a Princeton

graduate reports that his Indian neighbors grow six or eight bushels of wheat per acre, while with the proper methods of cultivation and seed introduced by the missionaries, twenty-five to thirty bushels are raised under the same conditions.

The results are social transformations on such a scale as the world has never seen in so short a period. The sons of coolies who did the work of the animals, and those of pariahs, who lived in cowering subjection, have become scholars and educators. The daughters of women who were drudges or playthings have become competent physicians. Age-long social fetters have been broken; time-worn prisons for the mind have been opened; and great masses of the earth's population are now coming with vision and power to take their part in the future development of mankind.

Unbiased recognition of this result is the fact that the English government has subsidized mission schools in India, and education in China and Japan has now been extended under government direction far beyond the mission schools. These schools have furnished native governments with many of their most enlightened and effective leaders in commerce, education, and statesmanship. More than twenty of the well-known journals of Japan are edited by men who graduated from Christian schools. The contribution of Christian education to the growing democracy of the Near East and the Far East is immeasurable. What forces made the new China? Who are the leaders in movements for democracy in other of the non-Christian nations?

Here is proof of the help Christianity is giving the world in its search for democracy. When this world movement of Christian education is carried to its inevitable conclusion, when the fullest equipment for life that the science of education provides is given to all the handicapped groups of this country and Europe and to all the undeveloped peoples of the earth, what kind of a world will there be? The educational achievement of Christian missions is a world fact and force, only because some pioneer spirits of the last generation went from the colleges to endure loneliness and encounter danger.

Have the college men and women of this generation the spirit to complete their work?

Suggestions for Discussion and Action

I. *The Untrained in an American Community*

1. Let us think over the present situation and life experience of the friends who were in our classes in public school and who quit school before we went to college. To what extent have some of them succeeded in spite of lack of advanced education? In what ways? In what cases has lack of further training proved to be a handicap? How? Can we remember the reasons why any of them dropped out? In what cases has personal degeneration followed upon lack of employment, low wages, and loss of courage?

2. What groups of men and women of low grade efficiency are there in our community? Describe typical persons. In given cases to what extent is their inefficiency due to lack of training and to what extent to personal incapacity? What added training was needed and how would it have affected their lives?

3. What were the main reasons for the failure of these groups to secure fuller training? Would the raising of the compulsory age limit have solved it? How far was the type of education offered to blame?

4. How can college graduates prevent the continuance of these conditions?

II. *The Untrained in a Foreign Community*

1. What are the effects upon the community life of the widespread illiteracy?

2. How does the lack of industrial training affect the labor efficiency?

III. *The Public School Situation*

1. Let us look into the public school situation. What is the point of view of the local school board? Have we a school system which genuinely interests the children?

2. How far have the school board studied the needs of our community and planned the schools to meet them?

3. How far does our public school education train the people for the wise use of leisure? For play? For citizenship? For appreciation of music, art, and literature?

4. What are the most urgent changes needed in our public schools? Which are we willing to work for?

5. Do we need special provision for sex education?

IV. *Widening the Educational Area*

1. What educational assets has our community beside the public schools?

2. What is being done especially for the untrained adult groups through night schools? By the manufacturers or the stores in giving employes opportunity for training?

3. What other methods of enriching the educational life are available, such as library, lectures, or health education?

V. *Religious Education*

1. To what extent is religious development an intrinsic part of education as a whole? What do we believe ought to be included in vital religious education?

2. What changes in the church and Sunday school of our town would increase their educational efficiency? What can we do to bring them about? What proportion of public school children are not in any Sunday school? Why? How can they be provided with a vital religious education?

3. What has been done for week-day religious instruction in our town?

VI. *Educational Missions*

1. Review briefly the extent and character of educational work carried on by Christian missionaries.

2. What has been the influence of this work upon the educational development of the countries? upon the economic and social life? upon democracy? upon moral progress?

CHAPTER V

RESTORING THE WEAK

Just as the wounded retard an army's progress, so the weak hold back community life in every land and time. They are present today in every community, their pallid faces in the bread lines of our cities, their tragic struggles recorded on our charity books, their weary lives hiding in the barren rooms of our villages. We must reckon with more than the misery of those whose hardships bring them to public attention. Many a family shelters those who are weak of body and crippled of soul, hiding them away from the public gaze with true affection. The community has a duty toward them all. What shall it do with its weak?

Daily Meditations

First Day: *Jesus' Social Program Is for the Weak*

> And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,
> The Spirit of the Lord is upon me,
> Because he anointed me to preach good tidings to the poor:
> He hath sent me to proclaim release to the captives,
> And recovering of sight to the blind,
> To set at liberty them that are bruised,
> To proclaim the acceptable year of the Lord.—
> Luke 4: 16-19.

Jesus seems to have begun his contact with the weak in

his own home town. Whether they were sick of body or sick of soul, he healed them. That pathetic group on the streets of Nazareth! Who are they in our communities? The comfort and strength that Jesus brought to weak individuals has been passed on to great groups in all the corners of the earth through many organized activities. Among the first works of Christianity was its ministry to the poor and the sick. From that day to this its fairest record has been the story of its manifold ministry of mercy. Lord Curzon, former Viceroy of India, declared that the greatest influence of Christianity in that country was through its philanthropy, the undeniable evidence of its religion. Beyond the reach of Christianity the sick and the maimed are left without care to die. Jainism has hospitals for animals, but none for human beings. Hinduism has been very solicitous for the welfare of the sacred cow, but has never even erected a dispensary for the relief of human suffering.

SECOND DAY: *The Sick Surrounded Jesus*

> And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them.—Matt. 15: 30.
>
> Read also Matt. 11: 4, 5; Mark 10: 46; Luke 7: 21.
>
> What other instances have we of Jesus' healing the sick?

Jesus was always surrounded by the weak. He lived in their presence. At a time when the public manifestations of disease were far more distressing than at present, Jesus was continually among them. He dared to ignore the current attitude toward the lepers, and brought them all a message of hope and cheer. It is a challenge and an inspiration. "When a missionary physician braves a storm in the middle of the night to attend a sick girl baby, he sets an entire Oriental community to wondering whether life may not be worth saving after all, even at considerable cost." The Christian doctor has gone

to countries where native medical practice consisted in cutting with knives, pricking with needles, and other forms of torture to drive out evil spirits, and has pioneered the cause of modern medicine, saving hundreds of thousands of lives from needless death.

Why is it that we increasingly resent commercialism in the medical profession? Will the day ever come when the whole practice of medicine will be a public ministry?

THIRD DAY: *No Baggage to Hinder the March*

> And he lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.—Luke 6: 20-26.

The poor are much in Jesus' thoughts and on his lips, because he has constant fellowship with them. They feel today that he belongs to them. The poverty that Jesus shared is in absolute contrast to all luxury. It is simple, strong living. The poverty he blesses is voluntary freedom from the besetting sins of luxury. As he walked through life, he carried no baggage to hinder his march. His spirit was free because he would not be burdened with material things. Who among us today is brave enough for voluntary poverty in the way in which Jesus lived it?

FOURTH DAY: *Who Sinned?*

> And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind?—John 9: 1, 2.
>
> This whole incident may well be studied carefully. —John 9: 1-41.

Contrast the attitude of Jesus and the Pharisees. He was interested in helping the blind man, they in locating the blame for his condition. It is fascinating to follow the trail of the sinner, to run down the causes of human weakness and defect. Yet these Pharisees were one degree ahead of our strict individualists, who commonly hold every man wholly responsible for his condition, and who pile all the blame for poverty on the heads of the poor.

But individuals are all the time challenged to face their responsibility for the weakness of others. What about the parents who transmit weakness to their children as the direct result of sex sin? When innocence brings its indictment against parenthood, who shall stand in that day of judgment in the courts of God? How often are the self-righteous really responsible for the very sins which they charge against the weak and deficient! Who draws the rent from saloons and houses of ill-fame? Who takes the stolen dividends out of the industries that blight and maim? Distance or the hiring of agents to collect the dirty money cannot take the curse off of it. When the tangled skein of social responsibility is unraveled, who shall escape indictment?

FIFTH DAY: *The Friend of Sinners*

> For John came neither eating nor drinking, and they say, He hath a demon. The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.—Matt. 11: 18, 19.
>
> Read also Mark 2: 13-17.

A friend of publicans and sinners—what a fine title! What a morsel for the well-bred people of Jerusalem! With what sneering scorn they said it: A friend of outcasts! How many of his disciples covet that scorn? Yet some have dared. In India converted Brahmins have broken through ancient caste lines and endured the bitterest social ostracism because they associated in Christian fellowship with the outcastes.

Christ died between two thieves. How many of his followers today live close to criminals? When Jesus fellowshipped with them they walked into his Kingdom. But did Jesus' fellowship with the publicans and harlots on their terms or on his own? That is a perilous job for even the strongest man. How may a man be made strong enough to give even that fellowship and make it redemptive in the lives of others? Where can he find the power?

SIXTH DAY: *The Whole Job of the Good Samaritan*

> But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.—Luke 10: 33-37.
>
> Recall the picture of those who passed by.—Luke 10: 25-37.

Christianity takes the good Samaritan beyond the task of binding up wounds; it leads him out to clear the highway of robbers. But it does not stop even there. It requires that he also discover the causes which make both the robber and the robbed, in order that he may help them. This is perilous

business. The trail may lead straight back to one's own business friends, to one's own household.

A man of wealth came into the office of a magazine and told of his gift to anti-tuberculosis work. The next day two of the staff went through his factory and found it a breeding place for germs. One of them broke out in condemnation. "Why, what would you have him do?" said the other. "Suppose he went without some of his profits and made this place decent for the girls." Where must philanthropy stop and social justice begin in our community? Are any of us justified in giving all our time to benevolence and none to social justice, or in giving all our time to social propaganda and none to personal service for the weak and helpless?

SEVENTH DAY: *The Test of Life*

> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.—Matt. 25: 34-40.

We think of the judgment as a terrible test for the wicked. At the hands of Jesus it was not only this; it was a terrible test for the strong, moral, comfortable church-going people. The question was, "Did you feed the hungry? Did you make warm those who were cold in the winter time? Did you

ease the pain of the sick? Out of your rectitude went there any virtue for the healing of those who were sick of soul?"

Can we stand that test? Are we personally related to these pathetic groups in our own community—the dependent, the defective, the delinquent? We may say, "Lord, I have given my money to missions; I have supported the church; I served on a charity board." Yes, but have we put our lives into actual contact with other lives who need us?

Study for the Week

Never since the world began have there been such organized movements to care for the weaker groups in human society. But while this gain is being achieved, new forces for destruction have begun to operate.

Our modern industrial system is crushing down great heaps of human wreckage. Because of the Great War the coming generation faces such a mass of human misery as the world has never met before. Society has not only been wasting its human resources, but it has been multiplying the power of the world-old evils of disease and poverty and crime. These evils are contagious. They have power to breed and perpetuate themselves. There will be no easy way out by doles of relief, or opportunist programs. The mounting mass of degeneracy will test the strength of our Western civilization to the bottom.

I

In every community the poor in their weakness challenge the comfortable in their strength. There is no rural district so remote, no suburban community so refined and prosperous that it has not at least a margin of poverty around its edges. It is not simply the destitute, those in the extreme of poverty, who claim our concern. We have learned how to take care of them. Our community would be considered pagan if it had not established some organized method of relief work, private and public. While we do not let the poor starve or

die outright for lack of bread, while we do not "sell the needy for a pair of shoes," there is still ever present with us a vast group that lives upon the poverty line.

In India millions lie down hungry every night of the year. "If the modern American almshouses were to be erected in China and thrown open to all who would come," says an authority, "two-thirds of the population would be at their doors, because what they would receive there would be so much better than what they had lived on all of their lives." When constantly recurring famine sweeps these lands, this perpetual poverty is enlarged into wholesale starvation and death.

Even in our prosperous United States at least one-tenth of the population is not adequately fed, clothed, nor sheltered according to the lowest standards. They live on the run-down farms, in the hovels of small towns, in the dark rooms of the cities, in the shacks and shanties on the edges of the suburbs. The ills of the industrial order heap up on their lives. The competitive system ruthlessly casts aside their inefficiency. Greed strengthens itself out of their necessities. They must pay the high cost of American living with all its inclusion of swollen profits. Everywhere the poor live with the fear of hunger in their eyes, with the shadow of want upon their doorsteps, with dread in their souls of what poverty may finally do to the morals of their children. Prosperity even in prosperous times is an idle word to them. They live from hand to mouth. Any of the ordinary emergencies of life, such as unemployment, sickness, or a funeral, would throw them down below the poverty line, and change them into dependents and paupers.

While relief work will not avail to remove poverty as a social fact, there is no solution which omits personal service and contact. There is no way up from the bottom except by the leaven of life from another level. Merely to leave a basket on the doorstep is to leave hunger in the house when the basket is empty. To develop a program that will secure economic efficiency for the whole family is a slower, longer task.

Relief work, public and private, has to be humanized by the personal service of the volunteer. A college graduate of large wealth and business connections recently withdrew entirely from business to accept the supervision of the institutions of his county dealing with the poor, and has revolutionized them. Do such possibilities put a new meaning into politics and a new responsibility upon the voter?

It is disheartening to pull some families up above the poverty line, only to see others step in to take their place. Intelligent relief work leads inevitably to preventive philanthropy. The mayor in a great inland Chinese city of 500,000 was following the lead of this modern philanthropy in his attack upon the beggar problem. He not only made the licensed trade of begging unlawful, but through industrial orphanages for the beggars' children and industrial training for the beggars themselves, sought to make these outcasts of society self-supporting and self-respecting citizens. "The dominant idea of modern philanthropy," says Dr. Edward T. Devine, "is embodied in a determination to seek out and to strike effectively at those organized forces of evil, at those particular causes of dependence, and intolerable living conditions, which are beyond the control of the individuals whom they injure and whom they too often destroy."

The prevention of poverty is not alone the dream of the idealists—it is also the sober demand of the scientists. They declare that poverty now exists only because men are willing it should exist, because of defective distribution, and not because of any basic economic deficit. What obligation does this place upon those who share in the social surplus? How far is the question of justice in the distribution of wealth a world question to be thought out in the Orient as well as in the Occident? How can the missionary help to work it out?

II

In one hospital in China, founded and maintained by American university men, twenty-five thousand out-patients were

treated in a single year. This is but one of seven hundred mission hospitals in various lands. The missionaries have carried modern medicine and surgery to Japan, Korea, China, Siam, India, Persia. Turkey, and Africa. Christianity thus inspires the care of the sick through countless institutions and personal services.

Alongside of this vast work of Christian compassion there still stands, however, the grim fact of the extent of preventable disease. More than six hundred thousand lives are needlessly sacrificed every year in the United States from diseases which modern science knows how to prevent! There is no way to compute the doubtless vastly larger proportion of needless deaths occurring annually in those lands where medical science is in its infancy. The economic waste has been computed into the millions, but who shall estimate the loss to community life? A college community recently lost from typhoid fever one of its strongest professors—a man whose influence on many generations of college men and women was incalculable. That community had knowledge enough and money enough to protect itself against typhoid, but it did not have religion enough to tackle the job. The burden of preventable sickness always falls most heavily upon the poor. Low vitality sucks in disease like a sponge. Comparative mortality figures of the wards of our cities reveal the mass selfishness of the well-to-do, the educated and efficient groups. They know how to protect themselves and their families by personal and family hygiene. But the poor are the ignorant, and they are left comparatively helpless in their weakness. Their chief protection must be through measures of public health, the enforcement of sanitation and the improvement of housing. By the same token the mass selfishness of the nations possessing medical knowledge stands revealed. The answer for the backward peoples is the same as that for the backward wards of a city.

But the community is wasting its money in medical care if it does not also provide for disease prevention. In one city, where the spirit of Christian compassion has erected a great

tuberculosis sanitarium, there is a long waiting list. No patient can be kept longer than ninety days. Only the simplest cases can be taken, and they must be discharged when only partially cured. Yet the prevailing cause of tuberculosis in that city is dry grinding in the metal trades, for it is a metal manufacturing center. Without adequate measures of prevention to remove that cause, the community is needlessly wasting its money, its scientific skill and Christian compassion. In many lands medical missionaries have pioneered in stamping out plagues and epidemics. Smallpox went unchecked until they introduced vaccination into Siam. Christian doctors were leaders in the fight against the terrible pneumonic plague in north China.

The public health movement must be recognized as a missionary enterprise. Is it not the lineal successor of the sanitary and hygienic legislation of the Old Testament and of Jesus' work in banishing the shadow of death from the homes of the people? It develops sacrificial service. It has its roll call of heroes and martyrs—the investigators who have contracted the diseases whose origins they were seeking; the field men of our public health service who have caught the contagion they were fighting; the "doctors courageous" who gave their lives for typhus-stricken Serbia; the heroic medical missionaries who have fallen on the frontiers of the kingdom. Here is a religious community enterprise if ever there was one. Who will show the communities in which we are to live the religious value of pure water, of proper sewage disposal, of adequate quarantine and medical inspection in the schools? Ought the community's treatment, both of the sick and of disease, ultimately to be on the same basis as medical missions? How can this be made possible?

III

There is no community without its moral offenders, those whom we so glibly call "criminals." Sinning and sinned against, they are outlaws of our community life. Their hand is raised against every man and sometimes every man's hand

is raised against them. The contact of the community with them is usually through the hands of the court. Two facts can be put over against each other in our modern community life. One is the apparent increase of crime, particularly the extent of juvenile delinquency. The other is the changing attitude of the community toward the offender. The spirit of Christianity has brought brotherhood into the relation of the community to those who sin against it. Not punishment, but reformation, is now our goal.

The extent of juvenile delinquency is an indictment of our community life. Think what it means that in one American city fifteen thousand young people under the age of twenty were arrested and brought into court in one year! It means that the vast structure of the church, working for religious education; of the school, working for moral, intellectual, and economic development, have by so much failed to realize their constructive purpose. The first work which one group of men found to do was to serve as big brothers to the boys who came before the juvenile court. This naturally led them to consider the causes of delinquency in their community. The definite causes that send boys and girls wrong must be studied everywhere. This is a service which the trained men and women of the colleges can render to their home towns. Have they courage enough to dig these causes up by the roots?

The roots sometimes run a long way underground and come up in unexpected places. The records of ten thousand juvenile delinquents were traced back to the homes to discover the causes that contributed to their condition. There were three great groups. There was first, the depleted family life in the region of bad housing. There was second, the perversion of the recreation instinct and need. The third great group was improper conditions of work, long hours, and over-fatigue. Who are the real criminals disclosed by such a study of causes? How can we bring the power of public opinion to bear upon them?

Those who know the principles of the new penology, and share the Christian motive for their achievement can overcome

this resistance. Those who carry Christianity to lands where dungeons and tortures are the common lot of prisoners must be equipped to change these conditions.

IV

Social study confronts us with the need for more than purely personal religion. The Gospel accomplishes miracles of transformation in individual lives, yet who dare write the triumph of environment over personal faith, of community pressure over personal aspirations? The missionary sees the pride of the school dragged off to child marriage. The settlement worker sees the winsome girl slowly degenerating under the terrible pressure of vice and the exploitation of industry. Of what avail is it to build hospitals and leave unchecked the dust trades, the plague spots of bad housing—all the forces that make for deterioration among the poor? An English alienist declares that one of his tests of insanity is to set the suspected person to the task of filling a barrel with water while there is an open faucet at the bottom. How would our community stand a similar test in its Christian social work?

Three remarkable maps of Chicago reveal the typical areas of weakness in community life. One shows where the families were given aid by the relief societies; another where the mortality is the highest; and still another where live ten thousand juvenile delinquents. The strange truth is that delinquency, disease, destitution are all massed in the same neighborhoods. They are the regions of economic inefficiency—the districts where live the victims of industrial exploitation. In other parts of the city the family has been able to strengthen its life to resist the attacks of these social wrongs. How can the community now do the same for these regions of need? Is not the abolition of the liquor traffic the first step in the removal of one of the most powerful causes of poverty, disease, and delinquency? What will come next? Now turn to a map of the world and mark those regions where poverty is most baffling; where disease works greatest havoc; where

crime is most unchecked. Here also the strange fact appears that these are all massed in the same areas. What have the missionaries done to remove them? To whom do they call?

Suggestions for Discussion and Action

I. *Cost of Poverty, Disease, and Delinquency*

1. What percentage of the people is a drag on our community as a whole because of poverty, disease, and delinquency?

2. How much does their care cost the public? How many people's service does their care require?

3. Estimate the increase in the productivity of our community if poverty, disease, and delinquency were eliminated.

II. *Saving the Community Loss*

1. What are the chief causes of poverty in our immediate neighborhood? How much poverty could be eliminated by the poor themselves? How much by the community? How much is irremovable? Why?

2. What preventable diseases have wrought most havoc in our town the past year? How much was due to the carelessness of the individual? How much to the carelessness of the community? If average life is forty-five years, how many years were lost to our community life from preventable diseases? What single force in our community is the most destructive of health?

3. How many persons were convicted of crime in our community last year? What proportion were juvenile delinquents? List the causes.

III. *Elimination of Poverty, Disease, and Delinquency*

1. What is the most immediate step in elimination of poverty from our community? Consider higher wages, relief work, a thrift campaign, minimum wage law, and other possible measures.

2. What phases of a public health program in our town are already in operation? What are the next steps?

3. Is the point of view in local treatment of criminals retribution or reformation? What immediate changes would the latter involve in the trial of offenders and the treatment of criminals? What are the most urgent steps in the prevention of juvenile delinquency?

IV. *Poverty, Disease, and Delinquency in Mission Lands*

1. Compare the general conditions of poverty in India and China with those of the poorest section of the poorest community we know. In what ways does missionary work affect these conditions?

2. Consider the relative chances of preventing and recovering from disease in the Orient or Africa and in America. How does this affect our view of medical missions? What is the true function of the Christian doctor?

3. Describe prevalent methods of treating moral offenders in the Near and the Far East.

CHAPTER VI

PROTECTING THE WORKER

At the foundation of community life is the mass of manual labor. What does industry do to the folks at the bottom? They have long been the mud-sill of the community house, over which the rest of its people have walked to comfort or to power. The vast hordes of slaves who toiled under the bitter lash to build the great monuments of history have passed into oblivion. What value has the life of the common man today in Africa or India or China? What is the fate of the unskilled workers in our own construction camps and vast industrial enterprises? "We think no more of killing a man than of killing a dog," said a fighting man in the Balkans. And an American manufacturer says of the effect of his industry on immigrant workers: "We eat 'em alive." Are we grinding up in our machines the strength of manhood, the laughter of children, the yearning heart of motherhood, to make "cheap goods and nasty"? The Christian community is beginning to measure its industry by Jesus' principle of reverence for personality. Can it stand the test?

Daily Meditations

First Day: *Getting a Right Attitude Toward the Worker*

> And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens: and he saw an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand.—Exodus 2: 11, 12.
>
> Read Exodus 5: 1-4.

Here is the reaction of one strong man to injustice. Moses had to learn in the desert a different method, and then, out of

that labor struggle, there slowly came the Hebrew nation with all of its contribution to the social and religious enrichment of mankind. It is significant that life in the palace had not paralyzed the sympathies of Moses or deadened his sense of justice. Lord Shaftesbury endured the bitter hatred of his fellow-peers in England, but he wrote the first chapter of modern labor legislation. Jane Addams went from college to share the life of the workers in Chicago and become a mighty force in leading her state and the nation to a new estimate of human values. Already there are signs that the next quarter of a century will see strong men of the nations of the East rise up, under the stimulus of Christianity, to lead in the emancipation of its workers. If industrial management had the human point of view, would it be necessary for the community to legislate so carefully for the protection of the workers? How can more college men be led to see the human values in industry and to conserve them?

SECOND DAY: *The Value of a Life*

> And he departed thence, and went into their synagogue: and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. —Matt. 12: 9-12.

Jesus astutely turns the tables on the scribes and Pharisees. He takes them back to the authority of the very law which they have been evading in their religious conventions. They display much the same reaction to his healing a man on the Sabbath as some very good Christians had to the use of the churches by the unemployed during an unemployment crisis one recent winter. Sabbath keeping and property rights superior to human needs!

Slowly but surely the Christian standard of values has been set up in the world. "The great thought of the present century is the transference of value from property to humanity," says the dean of a great law school.

Our legislatures now give attention to eight-hour laws and minimum wage bills. Congress considers poisonous sulphur in the match industry, as well as the claims of the pork barrel. But it is still difficult enough to secure adequate attention for humanitarian legislation. A prominent Sunday school worker was recently found at the State House opposing child labor legislation, and the secretary of a Christian Association recently lent his influence to the same cause. How can we help such men to see more clearly the nature of the struggle?

THIRD DAY: *The Workers Want a Chance at Life*

A college graduate who had made a great success in a mining enterprise was telling his bishop what new comforts and luxuries he proposed to give his family the following year. "But," said the bishop, "what about the men in the mines; should they not have more pay and higher standards of living?" "Yes," said the college man, "they ought to have them, but my family comes first. I cannot do both, and we simply must have these things." In what did his attitude differ from that of the old Greeks who regarded the workers as an inferior class?

A manual laborer, writing to a sympathetic friend of wealth living in the same city, records his deep sense of injustice at the two standards of living conditions. They were living in wholly different worlds. Is this compatible with Paul's great declaration that "all are one in Christ Jesus"? If this barrier is to be crossed in religion, must it not also be crossed in the world of economic and social relations between races as well as classes? Read Gal. 3: 23-28.

FOURTH DAY: *A Rest Day Helps*

Observe the sabbath day, to keep it holy, as Jehovah thy God commanded thee. Six days shalt thou labor,

> and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the sabbath day.—Deut. 5: 12-15.

Here is an ancient community regulation for securing a rest day. The service which God required on this day was that men should cease from labor and give the same privilege to the immigrant worker who was employed by them. Our Sabbath regulation has been based upon a different idea. It has been an attempt to secure the observance of the day. Now we are attempting to secure legislation based squarely on this rest-day principle. But the monotonous and confining nature of modern industry makes this more necessary than ever before. At least a million men in the United States work seven days a week. The effort for a rest day goes back to the very roots of our religious development. Does this not suggest the religious value of the shorter work day? It puts God out into the life of the common people. How does the realization of this fact make labor legislation a spiritual endeavor? Meditate upon the rights of Jesus as a worker at a modern carpenter's bench! In many lands toil never ceases for rest days. As modern industry is being introduced no day of rest has yet been recognized.

FIFTH DAY: *What Counts More Than Results?*

An efficiency engineer was recently asked if one result of the efficiency movement was not to increase unemployment, to push out into the ranks of the unemployed those who are unable to keep up with the speed of the system. He ad-

mitted that this was so, but declared it was no concern of his. Was he right?

A salesman who had worked many years for a large concern, and had tried in vain to buy stock in the business and thus provide for his old age, was recently told that if he could not keep up to the pace set by the younger men his route would have to be taken away and given to another; that the management could not consider age nor years of service, but simply the turning in of business. This sounds strangely like the treatment of aged animals by the fierce young leaders of a roving pack. Does anything count more than "results"?

Both these incidents reveal an attitude which is being abandoned by the more humane managers in industry. Are there murderers in the industrial world today? Read Gen. 4: 1-15. From that cry to the Sermon on the Mount is a long road to travel. Would we get social justice quicker if the captains of industry had sometimes to change places with the unemployed; if they had to stand for a while in the breadlines, and sleep in the park?

SIXTH DAY: *Who Gets Too Much?*

> For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.—I Tim. 6: 10.

If the workers desire more money because they seek higher standards of living, good things for homes and children, then their desire becomes a spiritual force and makes for the progress of the whole community. Whether or not the love of money is to be a root of all kinds of evil depends upon whether it is sought for self, or is a social desire leading to higher standards of living.

The community which has accepted the standards revealed in the Bible has always sought something approaching equality of income. One purpose of the Hebrew law was that no man

might be born into poverty. When Nehemiah tried to reorganize the life of Jerusalem, he persuaded the rich to return to the poor the interest on their mortgages. The Jerusalem community of early Christians attempted to raise the standard of living for all. To realize such a standard will require much effort and some sacrifice by the strong. Are we willing to limit our income for the sake of justice in the community? Is there hope that men will be fair about the profits they exact from the poor of the community, or shall we be driven to fix prices by law?

SEVENTH DAY: *Labor Serves Human Needs*

For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.—Luke 22: 27.

Recall the attitude of Jesus toward service.—Luke 22: 24-27; John 13: 1-17.

Jesus was teaching his disciples that the highest freedom and joy of life come only to one who is able to take the attitude of service. Is this spiritual privilege to be confined to certain classes of people and to certain spheres of life? When the United States Government classifies the different occupations of the country, it puts one group under the head of "personal service." The minister, the lawyer, the physician, the nurse, the teacher—they serve human needs directly. Workers in commerce and industry serve more remotely. The more complex the industry becomes, the more difficult it is for those who are engaged in it to see how they are serving human needs. They seem to be merely making money for some corporation, for some employer, or for themselves. The whole process tends to become a sharing of the spoils instead of cooperative community service. Can the best work ever be done when people are working primarily for profit? Here is the great question of industry: Can it be organized into a cooperative human service to make personalities as well as to coin dollars?

Study for the Week

I

"They build the roadway over which the Pullman car runs, but they never ride in it; they cut the lumber that goes into mansions, but they live in vermin-infected shacks in the woods, and in ten-cent lodging houses in the city; they gather the wheat that nourishes the nation, but they waste away into nameless graves from under-nourishment, exposure, and vice; they harvest the ice that cools the sick child in our homes, but they have no family of their own." So writes an American minister of our wandering seasonal labor group. How much better off are they than a similar group described by an ancient poet?

> They go about naked without clothing,
> And being hungry they carry the sheaves.
> They make oil within the walls of these men;
> They tread their winepresses, and suffer thirst.
> From out of the populous city men groan,
> And the soul of the wounded crieth out.—Job 24: 10-12.

"How many of you men have ever been married?" asked a minister who houses every winter three hundred homeless seasonal laborers. Less than ten hands went up. "Why not?" The most intelligent man answered as he pulled out a little note-book: "I have kept a record," said he, "of my income and expenses for the last three years. I have never made four hundred dollars in any year. If I should marry a woman, it would mean that when the kids began to come she would have to go out to the wash-tub. I won't ask any woman to do that."

More tragic still is the portion of working women. "You must go to work," said a prosperous business man to the striking garment worker, an immigrant girl. "The community will not support you. If you want to live you must work." "I live not much on forty-nine cent a day," was the answer.

"Why are you getting up so early?" said the mother to the daughter in the tenement. "It's not time to go to the mill

yet." "I'm not going today; I'm going to work for Votes for Women. It's not for me; it's for Maggie in there (the thirteen-year-old sister who was asleep). Look at me—I've been three years in the mill. Will any man want me now? I want things to be different for her."

In the rocks along the cliff shores of the Upper Yangtze River are thousands of grooves worn deep in the solid stone made by the friction of bamboo ropes during long centuries as boats have been dragged up the cruel rapids by man power. They are monuments to conditions of labor untouched by Christian ideals in a non-Christian land.

And now comes the exploitation of modern industry. "Each evening along the streets near the mills in Shanghai," reports Robert E. Speer, "two long processions move, the women and the children on their way to the mills, and the women and the children on their way home. It is a tragic company, for the mills run night and day, week-day and Sunday, in two long twelve-hour shifts. Children of eight and ten are trudging along with their rice bowls in their hands, and many of the women with them tramp stiffly on their bound and hampered feet. All day and all night long the women sit by the looms and the children stand before the spindles—little wizened creatures, the threads of whose frail lives are being spun into the cotton, and the guilt of their blood pressed out into the cloth."

If these pictures seem overdrawn, make one for yourself out of the industrial facts to which you have access. When the strength of the factory girl is exhausted by the speeding-up process, does she get the same care as the woman who breaks down in the "higher" pursuits? Who cares for the homeless and unemployed working woman? Compare fairly the conditions of life and labor in your own community for the two groups of workers—the business and professional groups and those who do the so-called common labor. Are we satisfied with the contrast? Are we ready to sympathize effectively with the efforts of the workers to protect themselves? After all, in fairness, should not those doing the most dis-

tasteful and hardest work receive the higher pay and have the shorter hours?

Conditions among laborers in every part of America, in every part of the world concern us, for multitudes of these workers are, in a very real sense, our employes. We all use the help of masses of laborers: the garment-makers of New York City, the silk weavers of Japan, the rubber porters of Africa, the coffee cultivators of Brazil and the tea pluckers of India and Ceylon. Are we Christian enough to want justice for the workers everywhere?

II

The first expression of the sacredness of personality in the world of work is to give to those who do the common labor the same chance to live as all others. The wives of the Breton fishermen have a saying: "The sea is hungry, we must bear many sons." But the mine and the factory have been just as hungry for the lives of the workers. Appalled by the slaughter of industry, the Western nations have been taking steps to check it. Our nation has begun by safeguarding machinery and making factories more healthy; by its "Safety First" movement, educating both employers and careless workmen.

The risk of preventable accidents, however, is only a small part of the worker's extra hazard. He is constantly exposed to occupational diseases. There are over fifty-seven distinct trade poisons lurking in modern industry to destroy the life and health of its workers. The bad air diseases which claim so large a part of our death rate take their heaviest toll from industrial workers in the dust trades. The dust of the coal mine and the emery wheel, the lint of the cotton mill, the stale air of the tenement, feed upon the lungs of the workers and never go hungry. "Government statistics show," says Dr. Sidney Gulick, "that out of every one hundred girls to enter upon factory work in Japan, twenty-three die within one year of their return to their homes, and of these fifty per cent die of tuberculosis." The pathologists class the largest pro-

portion of our present diseases as misery diseases, due to improper conditions of life and labor. From this group the manual workers suffer much more heavily than the rest of the population. Their under-nourished bodies, their ignorance of personal hygiene, make them easy victims to the "pestilence that wasteth at noon-day."

Sum up the extra hazard of the industrial worker from all causes, and it means that he may expect to live only a trifle more than half the average life of the worker in intellectual pursuits. All of us must play the game with death, but when we send ignorant men and women out into modern industry to face death from concealed risks of which they are ignorant, we are forcing them to play the game with death after the dice have been loaded against them. "Thou shalt not kill" is one of the first expressions of religion in community life. Is it not just as binding on the indirect, preventable killings of an industrial civilization as on the primitive blood-lust of the ancient Orient? How does it challenge Christian pioneering in both medical science and industrial management?

III

In the winter of 1913-14 great throngs of unemployed men hammered at the conscience of the nation. The people awoke to the fact that those who want work and cannot find it are a tragic reality in our social order. Statesmen, industrial leaders, and preachers declared that unemployment must be faced and solved. In two years prosperity returned and the unemployed were immediately forgotten. Yet during the regular course of industry there is a permanent fringe of unemployment around every trade and in every community. The tragic figure of the man or woman who wants work and cannot find it is always with us. The seasonal trades continually turn their workers adrift. The pressure of speed in modern efficiency schemes pushes the dead-line back nearer to the beginning of the workers' career. "No man over thirty-five need apply" is a constantly increasing order, and the further down in the scale of work we go, the less secure is

a man's grip upon his employment. The lower the wage, the less able he is to provide against unemployment, the more likely he is to have to endure it.

Morality sags under unemployment. The saloon becomes more attractive than the dirty and complaining home. What is at first "the bitter bread of charity" comes to be eaten with contentment. No man looks the world in the face with independence when he knows not where his next meal is coming from. The first move of the Christian conscience is to supply relief. But to give men charity when they want work soon brings demoralization. It makes human derelicts.

Valuable programs of public work for the unemployed have been worked out in Europe. But the real solution of the problem lies in the reorganization of industry for the production of men and not simply the making of goods. When industry is humanized, it will be seen to be the maintenance of the whole population steadily at work for the benefit of the whole community.

IV

Modern science has discovered that over-work is just as dangerous as under-work. There is no more brilliant chapter in recent medical and industrial research than that which deals with the results of fatigue. Because it makes for disease and death by lowering vitality and lessening resistance power, the physicians are fighting it. Because of its economic loss, the managers of industry are overcoming it. Because the community has traced its results in depleted motherhood, in sterility, in stunted children, short-hour laws for women have been passed. The moral and spiritual effects of fatigue must be reckoned with by all who seek to Christianize the community. The studies of our twelve-hour industries prove that the exhaustion of over-work is followed by debauch. Fatigue lowers the resistance power of the moral nature to temptation, just as it lessens the resistance of the body to disease. The pressure of monotonous, exhausting industry upon girls is a far more powerful factor in leading to moral down-

fall than any sharp choice between low wages and the easy money of wrong-doing. During a certain period in Osaka one-half of the number of criminal girls arrested had been factory hands. Can those who have been released from fatigue endure that the weaker should suffer this physical and moral pressure?

Legislation stops at the point of fatigue. Can the Christian conscience rest there? Must it not demand for labor the same right of development that is enjoyed by any other group in the community? The developing life depends upon adequate leisure. Raymond Robins says that when he worked in a coal mine twelve hours a day, the only thing he felt like doing with his evenings was to spend them in the saloon, but when he got work in a metal mine in the West with an eight-hour day, he began to read. It was the opening of his career. Modern machinery and organization have made possible the relief of labor from excessive toil. Who are obligated above others to see that this benefit is not appropriated forever by the few, but actually shared by the many?

V

In India, ten or twelve cents is the day's wage for the manual labor of men, three or four cents for women. The wage of the common laborer in non-Christian countries averages about one eighth to one tenth that in America. It is not enough to answer that living is cheap. It is a low standard of living that makes it possible for a vast majority of people in these lands to live at all.

Even in America in normal times fifty per cent of the adult male workers earn less than $500 a year—less than enough to provide a decent standard of living for the average family. We are again face to face with the effects of industrial conditions upon the higher life. The lack of a living wage joins with overwork to weaken the physical and moral vitality of the worker. Family life, the first school of morals, is reduced to its lowest power. The relation between wages and vice has perhaps been overstated, but the undeniable fact is that the

armies of vice are recruited from the regions of low income. The Illinois State Vice Commission reports: "Your Committee finds (1) That poverty is the principal cause, direct and indirect, of prostitution." It is the result of the continuous pressure of poverty upon the life of the family as well as that of the growing girl. This is also the root cause of the heavy mortality and delinquency rate of industrial workers. The results must be reckoned in community terms. When industry maintains itself by paying less than living wages, it is piling up a great deficit in human life for the community to meet. Does this imply that the first charge upon any industry must be the proper maintenance of all who are engaged in it?

Again the Christian conscience has recorded itself on the statute books, but dare we stop with minimum wage laws? A minimum wage will give a living, but it will not give a life. It takes income to provide books, recreation, the means for spiritual development. The desire for income is one of the greatest forces for spiritual progress. "They will want pianos in their homes next," said one indignant business man when the workers of his community were demanding higher wages. The ideal of the abundant life for all the people could be realized in the United States. It would require more personal efficiency, but the greatest barrier is the fact that the income from the ownership of property is greater than the income from service rendered to the common life. If it is impossible for all to get what you now enjoy, are you willing to take less in order that others may have more?

VI

Does the pursuit of social justice stop with the attainment of higher wages and shorter hours? This is the final question: Must the worker be less than a full personality at his place of work, or shall he be set free for full development in and by his labor? Most college men and women grow in and through their work. How can this spiritual privilege be open to all the workers throughout the labor world? A modern poet

describes Jesus going through a great factory, not impressed by its marvelous machinery, its speed, its skill, but still looking. He is looking, he says, for his singing-man—the man whom his Father made to sing at his work. Will he look in vain?

Suggestions for Discussion and Action

I. *Conditions of Labor* (Study agricultural or industrial conditions according to type of community.)

1. What is the net yearly wage of typical working men? Of women? How much does the average workingman's family need for the yearly budget? How nearly do they get it?

2. What are the prevailing hours of labor among workers in the local community? How much seven-day work is there? How much room do the hours of labor leave for home, church, recreation, and other aspects of a growing life?

3. Study the local labor situation to see whether health is endangered from fatigue due to length of hours, overspeeding or rush seasons, undue nervous tension. What are the special dangers of overwork on the part of women?

4. What are the most frequent occupational accidents? What have been their consequences during the past year? What has been done to prevent their recurrence?

5. What are the prevalent occupational diseases in the community? How much unemployment and death are they responsible for? What preventive measures have been initiated?

6. What further measures are needed to protect the workers against accidents and diseases?

7. In what ways do these conditions challenge the followers of the social principles of Jesus?

II. *The Square Deal for Labor*

1. What nationalities in the community do the lowest

grade labor? What do they do? To what extent are foreigners discriminated against in the matter of hours and wages?

2. Compare thoroughly the conditions of working and living in the community, of the labor group with the professional group; with the business group.

III. *Labor Conditions at Home and Abroad*

1. Study the industrial or agricultural conditions in Japan or other foreign countries. Compare the labor and living conditions of the workers in that country with those in our community. Compare the ratio between the wages and cost of living in the two countries.

2. To what extent is America responsible for these conditions? What effect do they have upon the American labor situation?

3. To what extent are foreign missionary enterprises being planned to change the working and living conditions of the people? What particular measures are in operation? What effects are they having?

IV. *Community Responsibility*

1. Who is to blame?
   a. When the wages of a worker will not allow him to send his children to church or to public school?
   b. When a working girl's health and morals break from over-fatigue?
   c. When the supporter of the family is killed at an unguarded machine?
   d. When a family starves in a period of unemployment?

2. What is the way out? Is it laws governing wages and hours, state regulation of industry, governmental ownership, or what is it?

3. What can a local community do about it? What can a local church do to serve the labor group?

CHAPTER VII

INDUSTRIAL DEMOCRACY

When the teachings of Jesus led men to call each other "brother," the doom of slavery was sealed. It later made the feudal state impossible. The serf became a citizen. Is there now a similar task confronting the fraternal spirit of Christianity? Are new lords established in our midst? Is despotism making its last stand behind the bulwarks of our industrial system?

Daily Meditations

First Day: *Wanted: More than a Full Dinner Pail*

> But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. 4: 4.

This teaching has long been applied to the life of the individual. Christianity has never been content with external results. It has sought to quicken the souls of men, to put them in touch with God. This same search is now being carried over to the collective life. The nation cannot be allowed to content itself with an ideal of material prosperity alone, to think it can satisfy the workers with the full dinner pail, or justify itself before God merely by the development of welfare work.

In a government factory in England the women workers suffered much from unhealthful conditions. Their leaders got the wife of a cabinet minister to visit the factory. One of the girls was carried out fainting from the heat. She was laid on the floor and water thrown over her. The visitor was horrified. "Is this what is always done?" she asked, and was

assured that it happened constantly. "Something must be done about it," she declared as she went away. The leaders of the workers rested in hope that now conditions would be changed. A few weeks later, a new sofa came with the compliments of the good lady. She wanted the girls to have something comfortable to faint on!

Christianity has developed the spirit of compassion, but is it now voicing the stern demand for justice? Is it now creating discontent, both among employers and wage earners, with those industrial relations that destroy brotherhood?

SECOND DAY: *Recognition of Human Values*

Study the teachings of Jesus concerning the sacredness of every human life.—Cf. Matt. 6: 26-30.

An American manufacturer found himself on an ocean steamer in company with an English labor leader. Afterward he told a friend, "That man changed my view of my business. I had thought before that my part was to get my material in the lowest market, to assemble my goods as cheaply and well as possible and then to dispose of my product to the best advantage. He made me see that I had been ignoring the human factor in production." Here is an application of Jesus' principle of the sacredness of personality. Men who accept this can no longer treat labor as mere raw material. A federal law now declares, "Labor is not a commodity nor an article of commerce."

It is largely a question of personal attitudes. Do we treat the helpers in kitchens, factories, and offices as conveniences or aids to our success? If Jesus' principle of the sacredness of personality is recognized in personal attitudes, the methods of industrial democracy will develop naturally therefrom. Where can we take hold?

THIRD DAY: *Christianity, a Breeder of Revolution*

And when they found them not, they dragged Jason and certain brethren before the rulers of the city,

crying, These that have turned the world upside down are come hither also.—Acts 17: 6.

What was the occasion of this violence?—Cf. Acts 17: 1-9.

The Roman historian puts this in another way. He declares: "Wherever Christians come they destroy our world; law and order cease." Christianity has ever disturbed the institutions of this world. It must, as long as the kingdoms of this world are not the kingdom of Jesus. Disturbance is inevitable under such conditions. There is bound to be the breaking of the crust of life by the emergence of new ideals. Christianity has been in deed and truth a breeder of revolutions. It will make trouble for those who practice it, for those who resist it, and for those who are content with a world which it does not control.

Those who live from the liquor traffic think it irreligious for the church to interfere with business. Those who profit by child-labor declare it to be monstrous that the pulpit should interfere with industry. A nation on the crest of a war counts it treason to hold out for peace. The missionary is often assailed as an instigator of unrest.

Not many years ago men went to prison in England for holding a meeting demanding the right of every man to vote. To advocate universal suffrage in those days seemed absolutely destructive of law and order. Today those who are in control of the industrial procedure think it would be just as revolutionary to advocate the extension of industrial control to all the people.

FOURTH DAY: *Leadership versus Mastery*

But Peter raised him up, saying, Stand up; I myself also am a man.—Acts 10: 26.

What led Peter to this statement?—Acts 10: 1-48.

Here speaks Peter, the independent Galilean. But Peter has met Jesus and become a fisher of men. He has entered a new world of human service. He has gone to Jerusalem with

the Master and found the way of the cross. He has learned that ambition must be transformed into service. He has seen the selfish jealousies of the disciples stilled by the Master's great example, as the Teacher became the Servant and washed the feet of those whom he taught. This kind of a gospel makes for equality. There is no caste when a man has learned the lessons of the grace of God, for it eradicates class distinctions. They run deep. In the servants' quarters of great houses, the social distinctions of the world up-stairs are imitated. "A thrippence won't speak to a tuppence," as the saying goes. While Christianity has been breaking down these lines, our modern industrial organization has been creating new ones. Recently the manager of a public service corporation informed the workers that he would not arbitrate with them. "You are my servants," said he, "and I do not arbitrate with my servants." Can he sit in church and hear the Gospel of Jesus, and then go down to his house justified? Is it true that Jesus' instruction to his disciples not to be like the Gentiles, but rather to be as servants, cannot be applied in the modern world of work? Can the world's work be done in this way? "No orders today" is the card above the desk of a Christian man who conducts a worldwide business from his office in New York. Men ask "Can it be done that way?" He does it. Others do it.

FIFTH DAY—*The Strong are Ministers*

> But it is not so among you: but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all.—Mark 10: 43, 44.

This is a hard saying of Jesus', especially to those who would confine his teachings only to the spiritual world. Apply this to the world of government and it means Liberty, Equality, Fraternity. Christianity has always worked for a leveling up and not a leveling down. Apply the same teaching to the world of industry, and what does it mean? If there we are

to treat men as brothers, are some to be always inferior? The American ambulance men during the Great War said that the English officers talked to them as though they were servants, that the German officers insisted upon being cared for before their men. This grated on the independent and democratic American spirit. And yet America is in danger of carrying these attitudes into the world of industry. Is the belief spreading that well-to-do and educated people and their children should be relieved from difficult and dangerous work, while on the other hand there must always be a permanent group condemned to soiled hands and hazardous jobs?

SIXTH DAY: *Workers to be Owners*

> For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of Jehovah, and their offspring with them.—Isa. 65: 17, 21-23.

This great vision of the new heaven and the new earth is seen entirely in terms of the improvement of the life of the people at the bottom. They are released from tears and suffering. They dwell in peace and safety, with none to oppress and make them afraid. They inhabit the houses they have builded and eat the fruit which they have planted. Their spirits are developed by direct contact with Jehovah. Can such a social order involve anything less than that the workers shall also be owners? Where does the obligation rest to discover the economic methods which shall make it possible for all workers really to enjoy the full fruit of their

own labor? Are any of us unwilling that it should be done, or would we welcome it? Can we not achieve an order of society, in America at least, in which the vision of Isaiah and the fundamental principles of Jesus shall be translated into terms of action?

SEVENTH DAY: *Cooperation*

> But Jesus answered them, My Father worketh even until now, and I work.—John 5: 17.

There was perfect spiritual unity between Jesus and the Father—a relationship of absolute cooperation. But this unity, Jesus says, is not to be confined to the Father and Son. Jesus clearly taught that his followers might share his experience and relationship with God. He also clearly taught that they might do this in the world of work, at the carpenter's bench as well as on the mountain-top.

Modern science shows us the eternal energy at work, and discovers new methods for human cooperation with Divine Power. It therefore increases religion.

In agriculture and industry men are in constant touch with God. They are using materials which he has made, and are continually cooperating with him through what they are pleased to call the laws of nature. For the cooperation to be complete, they must work according to his spiritual laws. They must deal with men according to his will. With Jesus Fatherhood involved Brotherhood. Must not those who desire his relationship with God find his relationship with men?

STUDY FOR THE WEEK

I

Every industrial community is troubled with recurrent disputes and conflicts. It is a reflection of the universal industrial unrest, which is felt not only in the factory but even in the kitchen, and reaches out to remote agricultural areas. Some people have a patent remedy for this. They would put the labor agitators in jail. But industrial unrest would still

persist. It has deeper roots. Some more intelligent people have another remedy. They would improve conditions for the worker. Like kings of old, they have a vision of contented workers plodding on to their daily task like well-fed oxen. Some labor leaders apparently share the same point of view. They look first for the loaves and fishes.

But industrial unrest is something more than the rumbling of empty stomachs. It is the stirring of the souls of men. There is something in the labor movement that men are willing to starve for. Better material conditions alone will not satisfy its basic demand. If well-fed Christians are inclined to rest content with them, important as they are, the workers will not let them. "Welfare Work Won't Do. We Want Industrial Democracy," read a sign recently carried by Chicago working girls.

What the worker wants is to count as a man and not as a tool. He is no longer content to take what is given him. He will know whether or not his present lot represents justice in the distribution of the product of industry and in industrial control. It is a change of relationship that is required.

II

This country has seen some labor conflicts which may prove to be as significant in the development of democracy as was the French Revolution in its day. The Federal Commission appointed to inquire into the causes of these conflicts puts first emphasis on the demand for industrial democracy. The community usually cries out first for peace. But peace in industry as in government comes only by a long pathway of struggle. Orderly government came after many tyrants and maraudings, after despots and mobs. It delayed until justice was established. It will so wait in the industrial world. Some day the majority of the people will together give consent to conditions and relationships in industry. This is the court of last resort. People make laws and change them; accept constitutions and revise them. By the same token industrial control will not be left in the hands of the few. Indus-

try will some day be of the people, by the people, and for the people.

The development of democracy has proceeded with Christianity. It is not found apart from it. The Day of Pentecost made men brothers in the community life at Jerusalem. No other relationship will satisfy the demands of Christianity. The question is not whether our immigrant workers are better off than they were in other lands or whether the workers of today are better off than the workers of yesterday; the question is whether they are treated as brothers by those who call themselves Christians. Christianity will not rest satisfied with benevolent despotism in modern industry, any more than it was satisfied with well cared-for slaves. Slowly but inevitably it dissolves such a relationship. The Gospel that preaches "The first shall be last and the last first" is a trouble-maker. When it finds a world in which power is in the hands of a few, it makes uneasy nights for those few. Inevitably it destroys concentration of industrial power. Modern industry is at present a struggle for power and advantage between two groups with antagonistic purpose. This struggle is not essentially new. It is the age-long contest for the control of the economic basis of subsistence. It appears again in the revolt of the peons in Mexico and in the attempt in India to break the caste system which settles by birth the form of labor for nine-tenths of the population. Its latest appearance is in the growing discontent of tenant farmers in some sections of the United States with the limitations that absentee land ownership is placing upon their lives.

In this struggle the spiritual bonds of the community are rent asunder. "He called us 'brother' in the church," said the strikers, "but when his foreman was robbing us he refused to talk to us in the factory." Men who are antagonistic in the industrial world cannot easily be brothers in the church. It is equally difficult for employers and employes to live on both the competitive and the Christian basis of life. Can the two be harmonized?

The ultimate expression of democracy and of Christianity

in the working world is in relationships of cooperation rather than competition. Then the economic world becomes spiritualized. When men work together instead of working against each other, when they work for the common good instead of for their own advantage, God stands again in the workshop of the world. His righteousness is manifest in human justice and his love in human brotherhood.

III

Under the influence of Christianity industrial democracy has been working out, just as political democracy has developed. It has come up from the bottom of society, where Christianity began. Its primary principle, the partnership of labor with capital, is the central idea in the trade union. As long as the worker must sell his labor in the market, the unions demand that he shall sell on terms of equality. This is the principle of collective bargaining which is now widespread. In Europe, in New Zealand, in Australia, the sanction and support of the state is behind it.

In this country collective bargaining has established itself in the face of intense opposition, but it is steadily converting employers to its value as an ally in shop management. In some industries, notably garment making and coal mining, it has replaced industrial anarchy with orderly procedure. "You cannot work out a democratic procedure for the minute disputes and the various nationalities of the garment trades," said the employers. But now they say: "We would not go back to the old way for anything."

Those who desire to establish the democracy of Jesus, however, will not assess the worth of the trade union merely by what it has done to help the employer or to secure better conditions for the worker. They must ask: "Is it a defense against the assaults of the conscienceless exploiter of labor upon the life of the worker, the conscience of the Christian employer, and the welfare of the community? Does it make men free and equal? Does it develop self-respect and respect for others? Does it make for brotherhood in the

workshop and between the workshop and the office?" It may include in its ranks many whose sole interest is selfish, but if it does these things to any appreciable degree, then it makes for the Commonwealth of God, and those employers who seek to break it down are obligated to substitute something which will do these things in greater degree. Those labor leaders likewise who discredit the trade union by making it the instrument of tyranny and injustice, are both betraying their fellows and committing high treason against the community.

Employers who are willing to give good conditions to their own workers, but not to deal with the union, are bound to consider the effect of their attitude upon the struggle of the workers throughout the trade as a whole. The acting principle of some great corporations is, "Millions for welfare work, but not a cent for industrial democracy." How does this work out socially? Such a policy seems a subtle bribe to make the workers selfish and narrow, to keep them subordinate and inferior, in order that the employing group may perpetuate its control. Will it satisfy the Christian conscience?

The struggle for liberty has never been free from the abuse of freedom. It has often meant nothing but the transfer of power from one set of hands to another. Oligarchies have replaced the tyrant. The bosses have enslaved the free citizens of a democracy. The sins of labor unions are on record. They make a tragic story, comparable to the disasters attending the search for political democracy. It is largely a story of false leaders and evil counselors. A great challenge comes out of it to those who have caught a vision of service, to make alliance with the leaders who are holding the labor movement true to the principle of democracy. After a Christian labor leader had literally risked his life to compel the keeping of a trade agreement, a Christian employer took advantage of the weakened condition of the union to compel the acceptance of a new contract for longer hours and smaller wages. It is easier to give the workers what one thinks they ought to have, than to work out with them what is mutually just. Yet the slower and more difficult thing must be done, as it had to be

done in the world of political relations. Those who help to do it are leading industrial life toward the day when it shall be a competition in service instead of a struggle for power. Who can estimate the value of those trained men and women who will patiently and humbly set themselves to this task and give their lives to constructive leadership?

IV

The joint trade agreement is not the final expression of Christian democracy, but when the labor conditions of a great industry are settled by groups of men representing both sides, it is a great gain over the days of anarchistic industrial warfare. In the Joint Trade Boards which have been settling disputes in the garment trade, the chairman is neutral. He is really the umpire of the game, to see that neither side cheats. This fact reveals a situation of conflict. Collective bargaining is still a struggle. It is subject to the law of trade. "Let the buyer beware!" Each side is playing for advantage; seeking to get the better of the other. The most brutal features of industrial strife are removed, but it is still a struggle with other weapons than those of physical force. What principle of Jesus does this embody? What does it leave unapplied? Unless the roots of industry are transplanted from the field of competition to the field of cooperation, will not the fundamental evils of industrial conflict still manifest themselves?

The principle of Christian democracy must be carried to its final expression in the industrial world. It must be applied to *ownership* as well as to management. The modern corporation represents the distribution of ownership to a number of small capitalists. Must this distribution not be carried still further until it fully represents cooperation? A far-seeing statistician who furnishes reports to financiers recently informed them that the only settlement of the industrial conflict was to make the workers themselves the owners of industry. This principle has already been recognized in profit-sharing, which is being continually extended. It makes the worker a

partner in the product. It says, "We jointly made it—we will endeavor justly to share it." When this movement represents merely a bonus to reward extra work, or when it is simply an attempt to buy the loyalty of the workers, it is foredoomed to failure. If, however, it is a genuine attempt to "do justly," if it really recognizes the partnership of the worker in the business, it is a step toward complete industrial democracy.

As the principle of partnership in the control of industry is increasingly recognized, the further vision of common ownership of the resources and equipment of industry becomes more clear. How far are the tools of industry now possessed by all whose labor created them? Would such common ownership not lead us on toward the Christian commonwealth?

A great Christian body has declared that the principle of Christian democracy leads to "the fullest possible ownership and control, both of industry and of the resources upon which industry depends." This principle is being worked out in practice. In Europe the cooperative movement in retail and wholesale merchandising, and also in production—both agricultural and manufacturing—has brought together great groups of workers who both own and manage their own business. This is industry of the people, by the people, and for the people. It eliminates the parasites, the absentee owners who toil not and do not spin, and yet draw incomes from the industrial process. It does away with the exploiters—those who contribute something to industrial management, but take out far more than the fair reward of their labor. The story of the cooperative movement proves that the teachings of Jesus will work in economic relations. But it pays its largest dividends in the coin of the spirit. It has united the workers in great bonds of service. It has made the prophetic missionaries of a new order of life, willing to forego profit and income for the sake of spreading the gospel of cooperation. Recently there died the manager of a great cooperative business with an annual turn-over of millions. He left less than $5,000 and he had never drawn more than $2,000 a year. Private, profit-making enterprises had in vain offered him many times this

salary. Is this not the same spirit that has animated Christian ministers, doctors, and missionaries?

V

The widest application of the principle of industrial cooperation takes in the community. It leads to community ownership. Joint trade agreements may become a mere "plunderbund" to levy toll on the consumer. The alliance may assume powers which belong only to the whole community, and neutrals may have no rights left. In the recent anthracite labor controversy nobody sat around the table to represent the government of the United States. The dispute was settled by representatives of the owners and workers, and the consumers paid the bills without having any voice in the terms of settlement. When a city owns its gas works, its water works, and traction system, when a nation owns its railroads, it admits every citizen into ownership. Such industry becomes then a partnership of all the people to serve each other. It ties the people together with the bonds of common property and common labor. Just as a family is drawn together around its homestead, so the community is drawn together around its mutual enterprises. When the people have the park for their playground, a civic spirit develops which is absent when to get a glimpse of beauty they must visit the private grounds of millionaires. In spite of the terrific opposition against it, collective ownership and management is extending throughout the world.

The Christian must measure all practical proposals for collective ownership and management from the standpoint of the social principles of Jesus. Does such action recognize the rights of all the people? Does it bind the people together in fraternal living? Does it throw the weight of economic pressure on the side of moral development, rather than against it? By such tests must the citizen of tomorrow decide the business of the nation. It may be that the Orient, with its long development of communal action, will help the world to solve this common problem. The principles of economic

cooperation involved in the teachings of Jesus must finally be applied to the relations between nations and races. The dragon's teeth of future world conflict are buried in the soil of economic relations between the white and yellow races. In South Africa a cultured people holds in leash a primitive people who yearn for a larger life. Economic cooperation, anything approaching industrial democracy, seems impossible. Imagine for a moment the blacks of the diamond mines in Kimberley, or in the gold mines on the Rand, sharing the administration of these vast wealth-producing enterprises! The task of satisfying the demands of Christianity will be long and difficult, but if the white race is to follow Jesus to the end of the road, it cannot hold other races in economic subjection.

The whole story of social evolution is a record of the increase of cooperative capacity. Today mankind has power to organize life on a cooperative basis as never before. The Christian whose faith hesitates before Jesus' teaching concerning democracy has turned his back upon the facts of history and life.

The motive of life has to be changed for many people. The world has taught that the strong have a right to the rewards of their strength; it has sneered at the call to cooperative service as the gospel of inefficiency and failure. The question is now, what will the strong do? Will Jesus' followers take the same attitude in industry that they take when they go into settlements and foreign missions, into medicine and the ministry? Will they enter the world of money-making, not for themselves or their families, but to help all the people to transfer industry from the basis of struggle to the basis of brotherhood?

Suggestions for Discussion and Action

I. *Industrial Unrest*

1. Is there industrial unrest in our community? If not,

what has prevented it? If present, what are the main causes?

2. What is labor really striving to secure? What are the objects of the local labor and radical groups?

II. *Industrial Relationship*

1. To what extent is industrial unrest justified in our community?

2. In our own community, or in an industrial community which we know, what is the attitude of the employer toward the industrial worker?

3. Where is the relationship between employer and employe thoroughly commercialized? If so, how does it differ from the relations between master and slave?

4. How do industrial relations differ from ordinary human relations? Have any employers in our community subordinated profit to human values? What is the secret of their attitude? What human values should employers recognize?

5. How does the relationship between the farmer and his hired hand differ from the relations between the industrial employer and his machine operator?

6. Study the situation in a Japanese or South American community, where modern industry has recently developed. How does the situation differ from previous industrial conditions? From the problem of industrial relations in this country?

7. How tense is the relationship between employer and employe? How great a national problem is this?

III. *Possible Solutions.*

1. What is meant by industrial democracy? To what extent do you believe that industrial democracy is really the goal of the labor movement? How does this differ from the ordinary idea of its purpose?

2. What are the values and the limitations of welfare

work? Is it a step towards, or a hindrance to industrial democracy?

3. In what ways does unionism benefit the workers?

4. Does collective bargaining tend to increase or decrease the tension of relationship between employer and employe? To what extent does it lead the way to full industrial democracy?

5. To what extent does profit-sharing identify the interest of employer and employe? When does it tend toward industrial democracy? When does it lead away from it?

6. What is cooperative ownership of industry? To what extent has labor a right to share in the ownership and control of the equipment and resources of industry? How far does community ownership of public utilities demonstrate the feasibility of industrial democracy?

IV. *Christianity and Industrial Democracy*

1. How far will the achievement of industrial democracy lead toward the Christian commonwealth?

CHAPTER VIII

ESTABLISHING EQUAL JUSTICE

The movements involved in Christianizing community life will not be accomplished by mere changes in its organization. They require an increase in its spiritual funds. They demand the full development of the cooperative spirit. The beginning of this development in community life is the effort to establish equal justice. This is a task to which Christianity long ago addressed itself.

Daily Meditations

First Day: *Justice Has a Long Record*

> Ye shall appoint you cities to be cities of refuge for you, that the manslayer that killeth any person unwittingly may flee thither . . . that the manslayer die not, until he stand before the congregation for judgment.—Numbers 35: 11, 12.
>
> These cities were duly established as Moses commanded.—Cf. Josh. 20: 1-9.

Here are the beginnings of community procedure to limit the right of the individual to take blood revenge. Here is evidence of the fact that when men begin to live together in communities, the right and power of individuals must be restrained, there must be adjustment between the clash of rights. So there developed judges, courts, and laws. The whole process can be traced in the Old Testament—the elders sitting at the gate, judgment passing to the hands of the king, and then into an assembly. So in Europe feudal justice, the high, the middle, and the low, all for different classes, gave way to trial by jury and all the processes of modern democratic justice. Our own development in the Western states went through similar stages: first there was the unrestrained

right of the individual; then the Vigilance Committee; and these in turn were restrained by the advent of the law.

The difference between this development and that recorded in the Old Testament is that in Hebrew life the administration of justice was intimately connected with religious thinking and feeling. Do men now feel that justice must be held sacred? How can our own courts be made worthy of religious respect from the people?

SECOND DAY: *The God of Justice*

The Rock, his work is perfect;
For all his ways are justice:
A God of faithfulness and without iniquity,
Just and right is he.—Deut. 32: 4.
Read Isa. 45: 21.

Why is it that the Scriptures continually refer to God as just? Is it because this is the quality that men desire? The prophets continually talk of a God of justice. He requires of men that they shall be just. If religion is to be a community affair and not simply a matter between the individual and God, those who are equal before God also come to equality with one another. This equality is first established under the law. This has been one of the greatest contributions of our Western civilization to human development. It took the foundation of Roman law and extended it to all people in the community. Look over your own community—do the relations between the groups of people who live in it satisfy the ideals of justice in the Old Testament? Would they satisfy Jesus' teaching concerning neighbor love?

THIRD DAY: *The Unjust Have to be Spotted*

And Nathan said to David, Thou art the man.—II Sam. 12: 7.
Read context II Sam. 11: 2-12: 15.

It was no pleasant thing for the prophet to risk his life by facing the unjust king. Nathan had no easy time standing

before David and saying "Thou art the man." Yet God's men can never be silent when injustice is done. They cannot abide one law for the rich and another for the poor. They must interfere at any cost. It was said of Knox, "Here lies one who never feared the face of man," because he was never afraid to rebuke injustice in high places. Luther could "do no other," God helping him. He must stand and speak out against the injustice of the Church. So Jesus could not witness extortion as he passed through the temple and remain passive. God's followers must ever lift the voice and raise the hand against injustice.

A young man walking upon the streets at night saw a policeman take a drunken man to an alley and club him viciously. Should he have taken any action? Is self-interest or other-interest the law of progress? The philosophers of self-interest tell us that no group has ever fought except for themselves. Yet in the labor movement, the union time and again will fight for the cause of the unorganized worker. The chivalry of tomorrow is that of one group fighting for others. Which takes more courage—to stand for the rights of others or to stand for one's own rights?

FOURTH DAY: *The Righteous Have No Corner on Justice*

> I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream.—Amos 5: 21-24.
>
> Read also Amos 8: 4-7; Isa. 1: 12-17.

The prophet always rudely insists on pushing religion out from temple walls to the market-place and field. He declares that God prefers brotherhood to ritual; that he wants justice before ceremony. Jesus put the same teaching in another

form when he told the temple worshippers to inquire whether their brother had anything against them. If so, they must leave their gift at the altar and go to establish brotherhood. What would that test do today to our church-going, our revivals, our conventions and religious assemblies? If there be in the land any people who do not share life on terms as favorable as those enjoyed by the majority of folks within the churches, God wants something more than church worship. He desires his justice to be established in all the relations of the community life.

FIFTH DAY: *Honor to Whom Honor Is Due*

> And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?—Acts 23: 1-3.

Such language as this coming from Paul, who was somewhat of a stickler for respect for authority, is rather startling. It is true he takes it back partially when he discovers to whom he is speaking, but he has good cause for his outburst and there was authoritative precedent for him. The language that Jesus used to the authorities who sat in judgment over the people was not exactly polite or reverent. The Scripture gives no warrant for respect for unjust authority. There can be no sanctity around men merely because they hold office. The official must gain the reverence of the people by his acts and attitudes, not by his office. The day has gone by when either priest or judge could claim to be sacrosanct. When a noted denominational leader paid a fine of twenty-five dollars for expressing his opinion in public concerning a judge who had made a notorious decision in a liquor case, he declared it was worth twenty-five dollars to express his opinion of such a court.

If judges will represent all the people, if they will hold up ideals of impartial justice, the people will respond. At a meeting in her early days at Hull House, Miss Addams was challenged by a labor leader, saying that she was under the influence of the capitalists. She replied that she was not controlled by capitalists, nor did she propose to be bullied by labor. The instant applause of the gathering showed its appreciation of independence and fairness.

SIXTH DAY: *Playing Tricks on Justice*

> So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye to it.—Matt. 27: 24.

Here is the typical politician. He does injustice not willingly, but indirectly and by evasion. He has a just law to administer, but his future is at stake. What is one Jewish life against that? So he hides behind the responsibility of the Jewish leaders. The trick is as old as Babylon and as new as Chicago. We have made progress from the bribery of the ancient East, but is the spirit of Christianity expressed in all fullness in our local administration of government?

Politicians who use office for their own profit or political future continually gamble with human rights, even as Pilate did. In order that their business friends may make profit out of the board of education, they condemn the children to inefficiency. In the sacred name of loyalty they let the gang plunder the institutions for the care of the sick and the aged, with never a thought of their treachery to the helpless. For the sake of the machine, they cripple the health department and leave the people to die. Who is responsible for this?

SEVENTH DAY: *Neither Jew nor Greek, Barbarian, Scythian, Bond or Free*

> Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what

> measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. —Matt. 7: 1-5.

Jesus continually pushes moral questions back from the deed to the motive. Murder and adultery he makes matters of desire and attitude of mind. So is it here with this issue of the administration of justice in the community. If people regard other races, nations, or classes as inferior and subordinate to themselves, there can be no working out of measures of justice. Does the Californian look on the Japanese as a brother? Does the Texan regard the Mexican as a neighbor, to be loved and helped? With this attitude of mind there will be justice; without it there cannot be. A mining engineer in South Africa objected to the missionaries' elevating the natives. "They will be asking for their rights; it will be more difficult to work them," he said.

The world's friction-point of the future is on this question of the regard of one race for another. National and international policies will reflect individual attitudes. The missionary is a pioneer in establishing right racial relationships. But does not an equal responsbility rest upon the Christian at home?

Study for the Week

I

The cement of community life is the assurance of equal justice—the confidence that all men will get their rights. When this is gone, the community breaks up. The sense of injustice is the yeast of revolution.

In the Western world our criminal laws break down at times and innocent men suffer punishment, but we have established

the machinery of justice. The task now before us is to prevent the law's delays, to overcome technicalities, to abolish special privilege and secure equal justice for poor and rich, white and black, Jew and Gentile, American and immigrant, capitalist and laborer.

In many other lands there is a more difficult problem. Beyond the influence of Christianity, crime, oppression, and injustice are well nigh universal. The oppressed and the innocent have little hope for redress. Justice is arbitrary. Single officials have the disposal of property rights and the power over life and death. Bribery and torture are accepted as inevitable. In areas containing one-third of the population of the world, the very machinery of effective justice is yet to be created.

II

Theoretically, all groups stand equal before the law in America, but occasionally there are those who are able to shape law-making to their own ends.

The history of legislation shows continuously the influence of special groups. In the early days of railroad development the railroads practically owned some of our states. In certain states, to understand the political situation one must find out what group of financial interests is in control. In one state it may be the brewers; in another the public utilities. Even when the people assert themselves and really make their own legislation, there is still the little joker slipped in to defeat it. The same thing occurs in municipal affairs. The story of street-car, water, and gas franchises shows this influence of privileged groups. Eternal vigilance alone can keep the municipal council free from the influence of special interests and ready to give justice to all the people.

The remedies are being applied. Legislative reference bureaus are drafting legislation effectively. Legislative and municipal voters' leagues help to defeat the enemies of the common life by making public the record of legislators. There is an increasing people's lobby—a great third house, watching and influencing legislation. The principle of petition, which

has so often been used effectively in the struggle for human rights, is getting a new force and meaning in democracy. Through letters and telegrams and personal interviews legislators and aldermen are kept in touch with public desires and wishes. Certain organized groups in the community—churches, clubs, Christian Associations—can make their influence felt. No Council will sell out the people's rights, if it hears the people's voice of protest in unmistakable tones.

III

The American people put blind trust in law-making. They seem to think that law will automatically result in justice. But when the forces of evil are defeated in the making of law they next attempt to influence its interpretation and administration.

Is the law administered with equal justice in our community? Has the policeman taken a drink from the saloon-keeper and let him keep open after hours? Is he ordered by some one "higher up" to be blind to gambling and prostitution? Does the magistrate listen to the case against the ward-heeler? Is there a regular price for exemption from obedience to the law so that those who "come across" can "do business," while those who do not pay tribute are so harassed they cannot live? Is there blackmailing of corporations in the shape of subscriptions to campaign funds, for which return is to be given in the conduct of the city's business? Have the prosecuting officials no fear or favor for any individual or any group? In a Middle Western town a group of young fellows were arrested for a drunken spree which involved the failure to return some guns which they had hired for a day's fun. One man was a stranger to the town. He received the full penalty of the law —fifteen months in prison. The others went free. They had political influence. The prosecuting attorney established his reputation upon the conviction of the helpless stranger. Is any group exempt from the full payment of taxes in the community? A Christian manufacturer in the West put in an addition to his plant. A political friend came to see him about

returning his assessment schedule. "You don't need to put that in," he said. "I can get it fixed for you." The suggestion was indignantly rejected.

The machinery of the courts often breaks down of its own weight, without any conscious interference with it. Rich and poor do not always have the same chance before justice, because of the expense of litigation. In one industrial case in this country the first group of defendants were sentenced to prison for a term of years. They had no money to pay a lawyer. Sympathizers in other parts of the country secured a lawyer before the next group were tried, with the result that their sentence was less than half that of the first group.

The long delay in securing final decisions and the opportunity for numerous appeals frequently defeat justice. In the days before workmen's compensation laws, a continuous corporation game was to secure delay after delay until the poor prosecutor was worn out in patience and in pocket book. This situation is being remedied by reforms promoted within the legal profession. Our new municipal courts, our juvenile courts, and courts of domestic relations all make it easier for the common people to get justice.

IV

Securing equal justice goes beyond technicalities to attitudes of judges and lawyers. Do the lawyers pit their wits against each other to win in competition rather than to cooperate in joint search for justice? Special interests and racial groups are constantly trying to secure friendly judges. Why are so many corporation lawyers upon the bench? The subtle effect of personal association and social influence must be reckoned with. If the judge has been associating all his life with men of privilege and property, if they are the people whom he meets at his home and at his club, he will naturally reflect their point of view.

A new spirit is coming into the courts and the practice of law. The courts have been changing their views in recent years because judges have become more familiar with economic

facts and with modern social forces. This gives hope of the day when all judges shall feel it their high duty to know and represent justice for all the people. A lawyer no longer remains unquestioned who serves his client against the public interest. How far may he advise business men to keep outside the penalties of law? The lawyer has a duty to his client, but his larger duty is to the community.

V

The issue of equal justice goes deep down into the soil of current opinion and prejudice. In certain sections it is impossible for members of races or classes regarded as inferior to get justice. It is very difficult for a member of certain radical groups to receive fair treatment from the police, the prosecuting attorney, the judge, or the jury, because of the popular prejudice against them. Injunctions have been used much more freely in behalf of capital than in behalf of labor. Labor leaders have been arrested for kidnapping other labor leaders and taking them out of towns or states. This has been done several times by capitalists, but no man has ever yet been tried for it. In one of the greatest industrial wars of this country, the leader of the labor forces was tried for murder, but no leader of the forces of capital was ever indicted. In a Western state a group of labor agitators arrested for speaking on the streets were driven out of the community by men on horseback wielding whips. The sheriff boasted of the procedure and the prominent citizens at the chamber of commerce banquet applauded. But a federal judge told them the day would come when they would be on foot and labor on horseback. "Then," he said, "whose back will be scored, when you have taught labor how to use whips?"

The immigrant does not have the same opportunity for justice as the native American. He is frequently not understood in the courts. He does not understand the procedure of the law. Does the Jew stand an equal chance of getting justice? In Chicago a young Russian Jew was accused of attempting to kill the chief of police. The chief of police shot

him without witnesses. The whole community was stirred with instant prejudice against the Russian Jews, accusing them of anarchistic plots. Why are the best men and women of the South demanding that the negro be given fair trial and that lynching cease?

The restriction of an overpowering atmosphere of prejudice is fatal to the administration of justice. No change of venue would avail here. No judge or jury can be found who is above it. It comes back to the individual citizen. It is a question of his attitude, of whether or not he can get free from race or class prejudice.

VI

Many of our current issues of justice are community matters; they involve classes and races. They are tried in the court of public opinion. In the last analysis it is a question of getting the case fairly before this court of last resort. How often does it get done? Editorial policies of newspapers are largely controlled by the business office. Department store accidents are kept out of the newspapers because of the advertising power of that business. A Middle Western editor says: "Of course our newspapers do not print things which the liquor interests do not want printed, because they are the dominant group in this city."

News is frequently distorted and suppressed because of the political partisanship and economic interests of the owners of the paper. It is impossible to get the truth concerning labor struggles through the press. On one side is the deliberate suppression and on the other the unconscious distortion of class bias. It leads to half-truth on the one side and to exaggeration on the other. In a Southern city it was impossible for the people who stood for righteousness to get the facts concerning evil into the newspapers. They finally published a bulletin of their own which told the truth. Here is another challenge to a special group of workers. Will the journalists purge the press of its most heinous sin—the malformation of public opinion?

The responsibility, however, cannot all be placed on the workers in this profession. What do the people read? What do they want to read? Why do they read scare headlines rather than solid facts? "I do not want to know the unpleasant things" is a common attitude. Scientific training boasts of its ability to face all the facts. It must cultivate and spread this desire through the whole community. Here is a task for those who would live out the social principles of Jesus in any community: to secure equality in the making of law and the operation of the courts; to elect officials who will fairly administer the law; to allay race and class prejudice and to develop and inform public opinion—yet even these things are not sufficient to realize ideal justice. The final goal is social justice, a spiritual end.

Suggestions for Discussion and Action

I. *Equal Justice in a Pioneer Community*

Imagine that we are settled in a new community—either a pioneer mining community, or a town in an agricultural region newly opened to settlement, or a newly created industrial city. Let us face the problem of establishing and maintaining equal justice in such a community.

1. What emergencies will first demand the establishment of the machinery of justice? What will be the first manifestations of lawlessness?

2. What effort will be made to defeat equal opportunity and right for all? What race or economic group is most in danger of being discriminated against?

3. What can a group of Christian citizens do who want to see law and order with equal rights for all established and maintained?

II. *Securing Equal Justice in an Established Community*

Now think in terms of some well-established community, preferably your own. Let some one do this for a foreign community.

1. How far have we solved the problem of securing equal justice?

2. Where are the points at which we have failed? In what ways have we succeeded?

III. *Justice in Other Lands*

1. Describe the machinery for making, interpreting, and administering the law in an African tribe; in a Chinese community. What chance is there to secure equal justice?

2. What changes are necessary in the court system of an Oriental country like China? What is being done?

IV. *Facing a Single Problem*

Take one of the most flagrant cases of defeat of justice, such as disobedience to liquor laws, or discrimination against a special group, such as the immigrants. What can be done?

1. If the present laws are inadequate to ensure equal justice, how shall we go about it to have them changed? How can the control of legislation by special interests be broken? Must the people use the same methods as the special interests?

2. If the courts are defeating the intent of the public will, what can be done by the people? What are the chief reasons for this misinterpretation of law? How far would the recall of judges solve the problem?

3. What are the chief forms of administration of law in our town? If the mayor, police officer, or judge fails to administer the law impartially, who is to blame? Where do they fail to cooperate? What can we do to secure the enforcement of law?

4. If equal justice is not secured, to what extent is public opinion to blame? How does public opinion manifest itself? How is public opinion formed and by whom? If the newspapers are on the wrong side, what can be done?

5. If a citizen allows injustice to go unchallenged, how far does he share in the guilt? To what extent can a single citizen secure the proper administration of law?

CHAPTER IX

GOOD GOVERNMENT

The effort to Christianize community life requires the operation of government. All the great social reforms—the abolition of child labor, the reduction of infant mortality, the protection of children from vice, the improvement of education, the abolition of poverty—every one of them involves government action. Efficiency in government is an indispensable tool for social progress. But it must be another kind of efficiency than is commonly admired. It must be efficiency in caring for all the interests of all the people, in giving expression to the common vital desires of the whole community. Such a government is the people doing together in all justice and brotherhood the things they cannot do apart.

Daily Meditations

First Day: *Autocracy Fails*

The arrogant young Rehoboam thought that his imperial will gave him the right to oppress the poor.

> And the king answered the people roughly, and forsook the counsel of the old men which they had given him, and spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions. So the king hearkened not unto the people; . . . And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam

> reigned over them. Then king Rehoboam sent Adoram, who was over the men subject to taskwork; and all Israel stoned him to death with stones. And king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David unto this day.—I Kings 12: 13-19.

Here is a glimpse at one of the long historical processes, the age-long attempt of the strong to control the weak. The robber bandit, the brutal chieftain, set themselves up in power. They pass on their power of exploitation to their family and then to a class. Intrenched in economic opportunity and governmental privilege, their descendants continue to rule at the expense of the weak. One of our modern students of government maintains that historically the state is the instrument of the strong for economic oppression. Witness the exploitation of China by the Manchus, and the land question in Ireland and Mexico. What powerful economic groups are seeking to shape the destinies of the people of the United States and to control her policies?

SECOND DAY: *Citizens Must Speak Out*

> Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land. Also Amaziah said unto Amos, O thou seer, go, flee thou away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el; for it is the king's sanctuary, and it is a royal house. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycomore-trees: and Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel.—Amos 7: 10-15.

Amos had no license to preach. He was a common worker of the soil, "a herdsman and a dresser of sycomore trees." But he could not keep silent in the presence of injustice. The spirit of protest within him and the voice that spoke through him was of Jehovah. What is the duty of a citizen of a democracy in like case? Dare he keep silent? When evil is enthroned, can he justify himself for being loyal to the party and forsaking his allegiance to the whole people? The prophet is no more popular in a democracy than he is at court. Wendell Phillips was the idol of Boston when he attacked slavery, but when he espoused the cause of the workers in the cotton mills, he walked the streets in lonely ostracism. In democratic France, Jaures was assassinated because he wrote and spoke against war. Those who endeavor to lead democracy to God must be willing to pay the price.

THIRD DAY: *Evil Rulers Condemned*

> Then spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger.—Matt. 23: 1-4.

Why did the rulers get the bitterest condemnation of Jesus? Was it their temple monopoly? Was it their swallowing of widows' houses by their usury? Was it the burdens they piled upon the backs of the poor? The effects of bad government are always seen at their worst where the poor live. There it means dirty alleys, bad housing, and no moral protection. It multiplies babies' funerals, and boys in the juvenile court. If government is to be an agency of the Commonwealth of God, its power must strengthen and not exploit the weak. It must improve their working and living conditions. What is American "business" administration of governments? Does it mean profitable contracts with the municipality for leading

firms, while the costs are passed on indirectly to the common people? Would Jesus not trace this indirect exploitation just as easily as he uncovered the evil of the temple monopoly? Are the strong men and women of the colleges going to support the kind of government that gives special privileges to some and foredooms others to weakness? Is it any wonder that missionaries are not welcomed in many foreign ports by business agents of alien corporations, who are present to drive hard bargains with native folks?

FOURTH DAY: *The Ideal Leader and His Strength*

> For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.—Isa. 9: 6, 7.
>
> Read also Isa. 11: 1-5.

There is much of truth in the old adage: "He who would command must first learn to obey." Only the man who is able to come measurably near his own ideals can ever commend them to the people. Notice the qualities of the Great Leader. He is the counsellor, the adviser of the people, the father, the head of the family seeking the good of all the children, the Prince of Peace, seeking not dominion or power, but the establishment of brotherhood. Do you see such leaders in the world today? Does democracy produce them? Are they present in your own community? Is it a lawful ambition for a man to seek office with such ideals in mind? There is a theory abroad that in a democracy the leader of the people should only voice public opinion, the representative should only express the wishes of his constituents. But should not a leader make public opinion instead of following it? Should he

not lead his constituents as well as serve them? How does the increase of intelligence and power among the people give greater opportunities to the real leader of democracy?

FIFTH DAY: *Government a Cooperative Enterprise*

Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. 6: 2.

The keyword of our democracy is government "of the people, by the people, for the people." They make it; it is responsible to them; it operates for them. Yet we still talk about government as though it were some institution set up over us. In the old world, government was an institution to impose taxes, to maintain order, to defend the people against its foes. But as democracy spreads, the real enemies of the people are within the boundaries of the nation. Government then becomes the agency of the people acting together to protect and develop themselves. What is involved in the extension of government in our community? Do the people already control their education, their recreation, their health, their transportation? Are they doing these things together as one big family? In what ways does this make government a field of Christian service? Meditate upon the tragedy of the great groups of the world's population among which such conceptions and ideals could scarcely be voiced as yet, because to voice them would invite a speedy martyrdom.

SIXTH DAY: *Government Is not Rule but Service*

Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give; but it is for

them for whom it hath been prepared of my Father. And when the ten heard it, they were moved with indignation concerning the two brethren. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20: 20-28.

One of the most striking phrases of the Old Testament describes the great leader of the people as the Suffering Servant. Here is the secret of the authority of Jesus. It is only when he is lifted up that he draws the world unto himself. The world today calls him master because he first called himself servant. This is the great Christian contribution to the thought of government. The leaders of the people are now called public servants. Face frankly the fact that this means a vast raising of standards on the part of public officials. But a large part of the earth is yet in the grip of age-long governmental extortion. What is done in spite of public conscience in the Christian world is the unchallenged practice of those countries. When the taotai of a certain Chinese city pays some three thousand taels for his post, receives a nominal salary, and retires wealthy at the end of three years, he has achieved success.

As we extend government over more of the domain of human life, everything is at stake unless this Christian ideal of service can be maintained. Are college men and women not called increasingly to be unselfish ministers of God in the public service?

SEVENTH DAY: *The Final Government Is of God*

Thus saith Jehovah of hosts: Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell

in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.—Zech. 8: 7, 8.

In that day will Jehovah of hosts become a crown of glory, and a diadem of beauty, unto the residue of his people; and a spirit of justice to him that sitteth in judgment, and strength to them that turn back the battle at the gate.—Isa. 28: 5, 6.

The old Jewish ideal of government sought to establish the authority of God. It was to be God living in the midst of the people. He was not to be set up on a far-off throne, to be represented on earth by monarchs or priests with divine right and power. He was to rule in reality in the inner courts of life; his being was to be expressed in the common life, in righteousness and justice and brotherhood. Men might know that he was among them by whether or not they did justly and loved mercy. So should they walk humbly with him. Here is the real inspiration and authority of government.

The modern world needs a new sense of the place of God in life. "In the beginning God," and in the end God. The ideal social order that Jesus would establish upon the earth is something more than a house built with hands, something more than can be realized in time and space. He called it the Kingdom of God because he lived in a world where monarchy had long been the accepted form of government. We need a conception of God that will spiritualize democracy and be real for industrial communities. Will this not view God as the Father, the Master Workman, working with all the children of men for all the good of men? Rightly conceived, may not the developing social sciences be thought of by the Christian college man as a progressive discovery of the will of God as expressed in human communal life?

Study for the Week

I

The average citizen wants good government. For most men

it is the smooth administration of law and order. Mr. Good Citizen is very well satisfied if his house is secure from burglars, if he need not be troubled by the sight of vice upon the streets, if the processes of business life are uninterrupted, if his particular ventures are not interfered with. The Chinese citizen under the old government was well content if the officials left him alone and the taxes were not too exorbitant.

When in times of peace a strong-arm sheriff runs any law-abiding body of citizens off the streets and denies them the constitutional right of free speech, what becomes of the American ideal of government? It is not satisfied with the military conception, the mere control of the external forces of disorder by the strong hand of superior force. Does such government not leave untouched many of the most powerful enemies of community life? It was in such a time of "peace and prosperity" that this country was defrauded of millions of dollars in customs dues by the sugar trust, whose lawyer-protected "men higher up" were never branded with the treason for which they were responsible. There have been enough instances like that in recent years to spread among the propertyless a bitterness and distrust that menace the foundations of law and order.

The mayor of a certain city was pricked beneath his skin by the traveling evangelist whom he heard preach. He went back to his office and ordered the lid on the red light district. The next Monday there came to his office a delegation of the leading retail business merchants. They said: "Mr. Mayor, we believe in decency, but the levee district brings us a lot of out of town trade, especially on Saturday nights. Can't you raise the lid just a little?" What the mayor said to them was more vigorous than printable. When opium was prohibited in China the merchants of Shanghai, with twenty million dollars' worth of opium on their hands, begged the government to lift the ban just enough to let this mass of poison be consumed. By the aid of British diplomacy they succeeded. In any community those who would improve

government must look under the surface and find the secret influences that control it. Do we know them for our community? Are we able to identify them with evidence sufficient to convince the people?

II

For some time now the American people have been on the trail of invisible government. The muckraker has been joyously abroad in the land. The record of our bosses and their overlords is painfully familiar. The "Shame of the Cities" came near to undoing our popular government, but it has proved the saving salt, even though the wound still smarts.

It is the impulse of most young men to reform political corruption. But many a man has found himself silenced in the convention or cowed by strong-arm men at the polls. In places where this rough work is no longer tolerated, the insurgent finds the precinct system of organization by which every individual is known, operated by men who make their living out of politics. Facing these conditions, he either gives up in despair and "stands in with the machine," or turns to find what forces can be organized for good.

One bright page of our political record is the story of the fight against the bosses. Here is a story of modern patriots who dared the common enemy within their own parties and among their own friends. Some have taken their lives in their hands and fought the battle of civic righteousness with all the abandon of missionary martyrs. And this fight is not done. It has to reckon not only with the boss, but also with the "regular voter," who is the strength of the boss. The "good citizen" has done some amazing things in our civic history. In one state a leading educator was elected governor by the machine, against the candidate for real reform, by an alliance of the underworld and reliable "party" men, including most of the men of the churches. The key to the situation lies in the hands of the independent voter—the man who follows his honest judgment and conscience, whatever his party connections. There can be no real freedom from political cor-

ruption until the power of the political machine is broken. To overcome it the ordinary citizen must often take the attitude of the rebel and stand a rebel's punishment. He must face all the forces that are brought to bear upon the man that challenges the power of "the organization." One of our great political scandals centered around the knowledge of a business man concerning certain transactions. When he began to make public his knowledge, he was not only threatened but actually subjected to almost unbelievable attacks. His home and children had to be constantly guarded. His reputation was assailed with the foulest lies—the price many another man has had to pay. The people must be made to see the throttling power of political corruption. Now it is often obscured in darkness and ignorance. It must be brought out in dramatic form. The final defeat of the "gray wolves" in the Chicago Council was not accomplished until there was a rebellion in the legislature that drove the speaker from the chair. This movement was led by a college professor. Is heroism dead in our colleges?

IV

The American panacea for bad government is the improvement of the machinery. Direct primaries, the commission plan, the city manager—these are all attempts to administer local government with business efficiency.

The Christian ideal, however, is not satisfied by honesty and efficiency in government. It demands government by the people. There is danger that the educated, the righteous, and the rich will consider themselves chosen to govern the whole community. We may pay too high a price for the achievement of efficiency in government at the hands of any one of these groups. Unless the common people are directly in control, our last state may be worse than the first.

For powerful business interests in America to defeat the growing movement for a real government of the people by offering efficiency of administration with one hand, while with the other they take special privileges in profit-making, is

even a greater sin against the Commonwealth of God than that of the open grafter. It is a universal tendency. Chinese governors with their "squeeze," Indian princes with their fabulous tax revenues, African chiefs with their enforced tribute, "Boss Tweed" with his graft—they are all birds of a feather. Will their kin persist? How can Christianity exterminate them all from the earth?

V

The Christian ideal of the community life as a great family is coming to prevail, and government thus becomes increasingly a matter of community house-keeping. It involves the provision of water and food and health, of play and education. It is a ministry to the vital needs of the family. Christianity has transferred the spirit of compassion which animates the family over into the organized institutions of the community. Human welfare is now the paramount business of government. This means a great advance in government ideal in America. The poor-house, the city and county hospital, the outdoor relief, tuberculosis hospital—do we think of these when we vote? They spend our money, do they represent our purpose? Would the physician in charge of a great municipal sanitarium have gone to his death hopeless over the attack of the politicians upon his institution, if the college group or the church group of his city had been alert to stand by their common interests which he was defending with his very life? And yet is it any less shameful for business men to graft on school books, coal contracts, or franchises, than for the politicians to graft on the poor-house and the hospital?

Progressive communities are discovering new adventures in government. To provide recreation on a community-wide plan; to broaden education; to warn the people against the effects of alcohol and social vice—these are some of the newer functions of progressive municipalities. This calls for new types of public officials. It opens large opportunities for college trained men and women, both in professional and volunteer service. Recently an engineer engaged upon the prob-

lem of bringing a pure water supply to a Western city from the distant mountains was offered four times his salary by a private corporation. He refused the offer. He preferred to serve the people rather than to make money for a private business group. In China Sir Robert Hart devoted his life to the reorganization of the customs, helping China to free herself from the exploitation of other governments and her own traditional corruption. He might easily have reached high office in England.

When trained minds will set themselves to the task of making government the servant, and not the master of the people, the tool of the community development instead of the instrument of its oppression, there will be new fields to be ploughed that have never yet been cleared. Here in America the task is to purify popular government and to broaden its scope. But in countries holding more than half the world's population, some of its peoples of strongest stock, the whole future of government is in the making. China, just at the beginning of popular direction of the country's affairs; the Philippines, with their future still undecided; India, with its yearnings for a larger share in national control; the Near East seething with revolution; the Western nations extending the borders of democracy—here is revealed a struggle for government "by the people" confined to no clime or race, uniting in a common fellowship the workers for good government in every community. What change would it make in American life in ten years if this generation of college men and women were to take a civic oath of service in local government, just as the Athenian youth took an oath for the defence of the Greek commonwealth?

Suggestions for Discussion and Action

I. *Conditions of Local Government*

1. Who is in control of municipal affairs? Is there a boss? What indications are there of the presence of graft? Are the grafters organized as a gang?

2. What control of municipal affairs by large commercial and industrial enterprises can be discovered?

3. Has the community received adequate returns from franchises? How are public utilities handled? What special concessions are made to certain groups?

4. Are the taxes high or low? Why? Are the poorer sections of the city discriminated against in public improvements?

5. What is the character of public officers? To what extent are they bound by pre-election pledges? To what extent are they acting as public servants?

6. What is our appraisal of the character and efficiency of our local government?

II. *Recent Progress in Local Government*

1. What have been the outstanding items of progress in local government in the last four years? Discuss together how they were accomplished. What lessons do they bring for the future?

2. Is there a municipal league? Are there direct primaries? Is there municipal ownership of public utilities? What have been the most effective ways of fighting graft?

III. *Advance Steps in the Local Government*

1. What is the most outstanding present need?

2. To what extent does the local government hold itself responsible for the community as a whole in some such way as the family does for its members? Is there a department of recreation? Is the health department really preventing disease? How? How far have the newer ideals of education been adopted? What special measures have been undertaken for safeguarding and developing the lives of children?

3. What improvements in the city "housekeeping" most urgently demand the support of college graduates?

IV. *Government Progress in Other Lands*

1. What hope is there of securing permanent democratic government in China? in India? in the Near East?

CHAPTER X

OVERTHROWING THE COMMON ENEMIES

To tackle one social evil in any community anywhere is to encounter the opposition of those who make profit out of it, and finally of all whom they can bribe, silence, or otherwise control. If any college man scorns Christianity because it seems to him to lack fight, let him come in on this affair and he will find out whether *his* Christianity has any punch in it. Any venturesome spirits in the college world who find the ordinary paths of life dull and prosaic will get all the excitement they want the first day they strike the trail that leads to the Commonwealth of God.

Daily Meditations

First Day: *Real Fighters Needed*

> Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. —Heb. 11: 33, 34.
>
> I have fought the good fight, I have finished the course, I have kept the faith.—II Tim. 4: 7.

Paul's word to Timothy was not a mere figure of speech. He was a battle-scarred veteran in deed and truth, and he is no exception. The powers of darkness are organized to overthrow the Commonwealth of God. The head of every man who stands up to battle for it is a target for them. There were martyrs in China in 1900; in Armenia in 1916. God's country is invaded by the hosts of evil, but the warfare of Christianity is not merely defensive. It is aggressive, with the purpose of transforming the kingdoms of this world into

the Kingdom of Christ. The war must be carried into the enemies' country.

Jesus calls for no soft-handed, weak-kneed, spineless followers, but for big two-handed fighting men. The struggle calls as well for the fighting qualities of womanhood—their tenacity, their enduring courage—forces of untold value in reckoning the battle rank of Christianity. Whether the fight is here in America or on the forefront in Asia, none can qualify save those who are clad in the whole armor of God.

SECOND DAY: *Defending the Common Rights*

> From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.—Matt. 16: 21- 25.

Peter was a first-class fighting man. The trouble was not with his courage. He had the fiery spirit of the Galilean. The trouble was that he did not understand Jesus' manner of warfare nor his motive in fighting. He could not understand him who would not allow a sword to be drawn in his behalf but would die gladly for the people; who would raise no hand for himself, but did raise his hand in the temple for the rights of the people. Peter was still engrossed in personal ends. They bulked too large in his scheme of things. Jesus was seeking nothing personal, but with single mind the salvation of the world. Here is the peril of all those who fight, even in the warfare for justice. They are likely to become so absorbed in the struggle that their own ends take the place

of the community good. As in local issues the test is always the seeking of the highest good for the whole community, so in national issues the touch-stone is the common rights of humanity. Are these too big and vague and far away for us to follow even now? How far are we actually following just the desires of our own hearts in the things we fight for?

THIRD DAY: *Jesus the Fighting Pacifist*

> But I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.—Matt. 5. 39.

There is an attempt today to discount the teaching of Jesus—to treat the Sermon on the Mount as a mere scrap of paper, because he is believed to teach non-resistance. "This is not practical," we are told, "evil must be overcome, or it will overcome the world; therefore it must be fought against." But is this a true interpretation of Jesus' teaching? Was he a passive resister? Did he fold his hands in the presence of evil and let it pursue its deadly way unchecked and unopposed? Jesus proclaimed his intention of casting evil out of the world. He sees Satan falling from Heaven; he sees the leaven of his Kingdom transforming the whole world; his attitude is militant and aggressive, but his method is not the method of the militarist. He will not use the weapons of evil, for he sees clearly that to accept its methods is to give it triumph. He will destroy hate with love. Can evil be overcome merely by force?

FOURTH DAY: *Opposing the Enemies of Community Life*

> Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that

> strain out the gnat, and swallow the camel! Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.—Matt. 23: 15, 23-25.

To get the effect of these words, we must consider to whom they were addressed. It is as if today Jesus were speaking to church officials and judges. He is carrying the war straight into the enemy's country. Having once identified the real enemies of the people, having once become sure of his facts, he uses no soft words. It is considered improper today to criticize established authority in church or state. "We must exercise the spirit of Christian charity." To call to account the powers that be in religion, politics, or the labor world, is not pleasant business. Yet "spiritual wickedness in high places" must be faced and fearlessly opposed. Notice that Jesus denounces the scribes and Pharisees because they are community enemies. They have defrauded the people of religion; they have become usurers and extortioners. Think of the courage of it—remember who filed the charges before Pilate! How shall his disciples follow in his train?

FIFTH DAY: *Lonely Hours Assured to Christian Fighters*

A young minister who found vice was destroying his community was unable to secure the enforcement of law by the officials. He was compelled himself to do it. He got into the newspapers. He successfully proved his case against the administration and then the ministers of his denomination in meeting assembled censured him for securing undesirable notoriety and bade him stick to his pulpit. This was harder for him to bear than to fight the organized forces of evil. The most difficult thing Jesus had to endure was not the attacks of the scribes and the Pharisees but the subtle treachery of Judas. A man who fights for righteousness has to learn sometimes that his foes shall be "they of his own household."

It is a lonesome business to stand out against one's friends—

a far more difficult matter than to face one's foes. "He came unto his own, and his own received him not." When his followers endure to the end, what compensations come to them as they came to him! What honor is due to those who, lonely and single-handed, have inaugurated the fight against the social evils of the non-Christian world!

SIXTH DAY: *Lust for Profit—the Arch Enemy*

> No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.—Matt. 6: 24.

One of the gains in the campaign for the Christian Commonwealth is that we are now able so clearly to identify its foes. Our recent journalistic exposures, our scientific surveys, our analysis of social conditions, have clearly given us the facts concerning the foes of community life. But these deal for the most part with surface conditions. Underneath there is a common foe, manifesting itself now in one form and now in another. The people of the churches fight vice, and the working group fight economic injustice, yet behind both vice and economic injustice stands the arch enemy—the lust for profit. Back of all the lesser gods of evil is the mightier god of mammon. Was Paul right? Is the love of money "a root of all kinds of evil"? Does it involve the love of comfort, of power, of special privilege? Is it producing the unjust social conditions of our time? Is this the golden altar upon which human lives have been sacrificed in every generation? Is it the last great foe of the Christian Commonwealth? If it is, we are fighting a fatal fundamental wickedness to which no quarter can be given.

SEVENTH DAY: *Let's Have Community Team Work*

> Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. And when he saw that, he arose, and

> went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself that he might die, and said, It is enough; now, O Jehovah, take away my life; for I am not better than my fathers. . . . And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away.—I Kings 19: 2-4, 9-10.

It is folly today in most communities to be fighting evil alone and single-handed, for evil is socialized and mobilized. The only effective way to meet it is to organize all the forces of good. This is one of the compelling tasks of leadership in all communities—to get together the people who believe in righteousness, the forces of good will. This is the principle back of the rapidly developing interdenominational union of cooperative movements in mission lands. Organized team work is what is needed. In battle, a regiment goes to pieces when its officers are killed, unless there be some leader to step into the breach and rally the forces. So in any community there needs to be a rallying point in the fight against evil. Some courageous personality is often all that is needed to fuse the latent forces of righteousness into an effective organization. In one city in this country a man whose name was known to but few people, was for years the vital force in getting together all the agencies for good. By his quiet, unobtrusive influence he was able to become a focal point, uniting those who otherwise never would have worked together. Many a plan and many an achievement for progress originated in that man's mind, but the public never knew that this unselfish, devoted personality behind the scenes was its real leader.

Study for the Week

I

A few years ago a college graduate went into the ministry. He had the tastes and training of a scholar. His own choice would have been a professor's chair, but the turn of denominational machinery put him into a city pastorate. He saw vice encroaching upon the life of the young people of the community. He came to understand the system by which the underworld is permitted to do its business. He organized a neighborhood club and secured convictions for some local offenders. Gradually the evidence came in against those "higher up" who were receiving the big money from the vice business. One of his church members was a local politician. With his backing he proceeded to gather evidence against the administration. His plan became known and the beast bared its fangs. The work was all done quietly and very respectably. Word came from the city hall to the local politician: "You stop the mouth of that preacher, or you'll get yours!" Soon there was a meeting of the church board and a request was made that the minister resign from the presidency of the Neighborhood Club. Said a prominent surgeon who heard his answer: "Talk about your militant Christianity! That boy did me more good in five minutes than all the sermons I have heard in a life time."

A pastor in a town of 1,200 saw the saloon undermining the common life. He preached against it. He agitated the matter with other ministers and leading laymen. A community organization was formed to rally the public opinion of the town. The question came to the polls and liquor was voted out. Then a place was slyly opened in an alley. Proof of liquor selling was secured and the offender prosecuted, and the law enforced. Then came a long steady campaign to keep public opinion staunch against the saloon and to hold the town dry. The fight was typical of a thousand others the nation over by which the saloon has been driven out of three-fourths of the area of the United States.

Opium was for years the curse of China, following the treaty of 1860 with Great Britain. Missionaries worked against it, and long before any effective national measures had been taken, no opium smoker was accepted as a church member. Later an anti-opium league was organized. Next a memorial signed by 1,333 missionaries of all nationalities from 450 cities was sent to the throne. Then came the imperial decrees of 1906-8 against poppy-growing and opium smoking. But such decrees amounted to little more than advice to the provinces. There the fight was waged by Chinese and foreigners together. But Great Britain was not eager to give up her lucrative trade in Indian opium with China. Finally it was agreed that Indian importations should be reduced year by year as poppy-growing in China was stopped. By this time a National Opium Prohibition Union, under Chinese leadership, had been formed. A national gathering was held and prohibitive action hastened. By 1915 it seemed probable that fifteen of the eighteen provinces had been closed to the opium traffic. The public burning of $50,000 worth of the drug in Tientsin was but one of many spectacular incidents of this remarkable nation-wide campaign.

II

These are no isolated incidents. In every community, in every nation, there are those who work against its well-being. They possess great areas of our community life. Some of them work openly and brazenly, others, beneath the surface, plot in darkness. We call them "the underworld." They have dug themselves in deep. They will not be dislodged without a struggle. The attempt to make the world Christian is no holiday parade. When the plans of evil are really resisted in the community, when they are thwarted, then the beast rages. In the same campaign in the first city mentioned above, a young college professor was hounded to another city and a militant reformer was threatened with death. This is no light battle. Those who face the many-headed beast must be prepared to endure danger and to suffer

wounds. The price is heavy. Ask Rose Livingstone with the scars on her body, or Ben Lindsey with the wounds in his soul.

We have been trained to think in the terms of individuals, but the foes of the community are not simply individuals of evil mind and malicious purpose. Evil is mobilized. It moves mighty forces in great campaigns. A Christian worker was instrumental in securing the conversion of a young college graduate whose brains had been hired by the liquor forces. Going to New York with him one day he said: "Were you ever here before?" "Yes," he replied. "What were you doing?" "I was working out a plan to help the liquor people keep the small towns of the state from going dry." In his own little community that Christian worker at that very time was engaged in a fight to keep the town from remaining wet. Here was a little group of workers in a remote community, fighting a great national organization with its money and its hired brains and not knowing the forces that were arrayed against them.

Evil has been mobilized in other forms. The evidence of a gambling trust perennially appears in the papers of our great cities. The vice traffic plans to trap the girls of our suburbs and of our country villages. Just as the family has its skeleton in the closet, so every community suffers from these great evils. The suburb drives out the licensed liquor traffic, but the blind tiger persists. It refuses to permit vice, but it fails to organize recreation and the evening trains to the city are crowded with young people. A city mission that gets large support from a city suburb secretly rescued from a house of ill-fame a daughter of one of the homes of that very suburb. The country community has its derelicts who come home, stricken by the city vices, to spread contamination and to die in its midst.

The forces of evil are organized for international business and push their wares to the limits of adventuresome profit seeking. The underworld is worldwide. Even in the Orient the missionaries are having to face the organization of vice

from the Western world. In addition to having to fight the sins of heathen communities and corruption in native government, they must now meet the massed power of Western finance invested for the destruction of the bodies and the souls of men. The opium dens of the foreign section of Shanghai, administered by the representatives of Western nations, were allowed to continue their nefarious traffic for months after the Chinese officials in the native section of Shanghai had abolished it. The excuse was the one so familiar in America—the municipal administration needed the money. An English doctor in Africa does his utmost to stop the ravages of drink and lust among the native peoples of his territory, and continually reads in the shipping news of the clearance of big cargoes of rum for Africa from the ports of England and the United States. How shall the forces of righteousness be made as effective on a world-wide scale as the forces of evil?

III

Underneath all the organized activities of evil is the drive of the profit motive. Devine says: "I have yet to find the reform movement or the philanthropic undertaking which does not at some point or other see its efforts thwarted by some organized opposition which has its root in pecuniary profit—unholy, obviously illegal profit, or, it may be, quite as often outwardly respectable profit, sanctioned by law, and sharing, it may be, with church and philanthropy, but none the less at bottom anti-social, injurious to health or morals, worthy to be outlawed as soon as its evil nature is understood." Ross says: "All the giant sins of our time are connected with money making." A civic leader determined to find out where the notorious alderman, whose name is a by-word the country over, was securing his funds. Unexpectedly he found that the leading contributor was the most powerful and respected merchant in the city. Why was such a man interested in keeping in the Council the leader of the underworld? The answer was, his investments in traction interests.

The most powerful enemy of community life is predatory business—business that seeks to make profit out of the whole community, regardless of the results to the community life. It has its standards of ethics for personal dealings, but it has no ethics when it deals with the community as a whole. The real anarchy in our communities is the destruction of their life by the successful plunderers. The bomb thrower gets caught and punished. Nobody wants to follow him, but the man who can make a fortune by evading the law or destroying community rights, and "gets by," sets a false standard of success. What is the reason that business is so often carried to the point of community destruction? It is because so many men put profit above all other values. For the sake of profit men have locked the doors of their factories and their workers have burned to a crisp; they have adulterated the food that children eat and the medicines that babies take; they have sent boats to sea overloaded, undermanned, and without safety appliances; they have double-crossed child-labor and safety-first legislation; they have broken down the health, the strength, and the morals of the community in their factories and mines.

Whoever enters the campaign against Mammon must see its beginning and its ending. It will begin in his own life with his personal interests and affiliations. How these blind and paralyze men's courage! It is hard to see the justice of labor's demands when one's own income comes from industrial securities. College professors who work during vacations on high salaries for public service corporations adopt a scale of living that makes it hard for them to adjust themselves to the sterner demands of academic life. Does this help them to see injustice in the relations of those corporations to the community? The church that is receiving large gifts for education and missions from big business is not likely to see clearly all the relations of big business to the common welfare. What a sign of hope it is to learn of two millionaires with great investments in Mexico, declaring that they wished no man's blood shed to save their dollars! Another sign of

Christian progress is the fact that the conscience of youth is being quickened today. The college girl who goes back to her home community and finds herself compelled to support the strikers in her own father's establishment understands what Jesus meant by saying, "He that loveth father and mother more than me is not worthy of me."

A young college graduate who had risen rapidly as a reporter on a New York daily was covering the news from the great anthracite coal strike. He was instructed by the owner, a man high in government circles, under no circumstances to allow the news to be favorable to the strikers. He promptly threw down his pencil and walked out—never to return. He won spiritual freedom at the cost of financial success, and today he is a writer of telling power. Two young Chinese were recently won to Christianity through the superior endurance of native Christians in the tasks developed by their social study class in Peking. They both left positions in the customs service for Christian social work at one-fourth their former salaries. Only he can lead in the fight against Mammon who has fought and won the battle in his own life; who has learned like Jesus to live in all simplicity. That man has no price; he cannot be bought directly or indirectly. He is a baffling puzzle to those who believe in the power of Mammon.

IV

Since the majority of people live their lives practically on the basis of the belief that business comes first, he who challenges this is facing the sin at the heart of the community. The Christian is compelled to question the established habits and customs of community life, and likewise its moods and tempers. Time and again the hardest fight the leaders of the community have is with the community's own evil spirit. On occasion it gives itself over to passion and prejudice; it follows low ideals; it becomes its own worst enemy. Bent on evil, it goes to its own destruction. Then some lonely spirits must stand out against it. So Garrison had to stand

out against slavery; so men in England stood out against the Boer War; so sometimes men and women in America face the lynching mob.

In every community someone has to take the lead—someone who can bear no longer the insolence of the common enemy. There is never any substitute for the moral passion of him who will not abide conditions of evil—often some fiery-hearted radical with an Irish soul or some quiet citizen behind the scenes short on words but long on deeds! No expert can be brought in from anywhere to do their work. Agitation, education, personal persuasion, the ballot, law enforcement, preventive measures—the methods are the same anywhere in the world. Publicity too, is indispensable. The community must not be afraid of the facts; it must look them in the face. Things which are not too bad to exist are not too bad to be known. The evils of the underworld cannot live in the daylight. Drag them out where the people can see them, and they perish in the sun. There can be no compromise with these forms of evil. Repression is the immediate method. Abolition is the goal. They are like slavery, things which Christianity cannot tolerate. But a program of repression alone will not avail—the vacuum that is left by abolition must be filled. There then comes in the whole constructive program of community action.

Suggestions for Discussion and Action

I. *Locating the Common Enemies*

What are the worst foes of our community life?

II. *The Tactics of a Common Enemy*

Let us select one of these enemies, such as the local liquor traffic, as typical and study what is necessary to fight it; any enemy of community life can be similarly studied.

1. What is the strength of this enemy?
   a. What are its local financial resources? What aid can we call in from without?

b. What are its political connections? What strong men and business interests support it tacitly or openly? How large a percentage of the voters does it control? How strong is its leadership?

c. What channels of publicity does it command?

2. What are the methods of defence and attack?

a. In what ways has money been used?

b. How have its forces tried to shape political action?

c. By what methods has it sought to influence public opinion?

3. What is its effect in the community?

a. What are its most pernicious influences?

b. How can we trace its results in the families which we know?

c. How far does it consider human welfare as compared with increased profits?

d. What are its results in poverty, sickness, and crime?

4. Similarly select a community enemy in mission lands, such as opium or gambling.

a. How fully is it entrenched in financial, social, and governmental relations?

b. What is being done to defeat it?

III. *Methods of Fighting the Common Enemy*

1. How do the resources of its opponents compare with those of its supporters? Why has the fight been so hard?

2. What have been the most successful methods of overcoming this enemy? To what extent do the opponents use the same methods as the supporters?

3. What methods have been most effective in shaping public opinion?

IV. *A Heroic Fight*

If a Christian really takes up this fight in his community, what will he face? Why do so many give it up?

CHAPTER XI

MAKING THE CHURCH CHRISTIAN

When Jesus sought to make the community religious, he went first to the house of religion. Where else shall his followers go when bent upon his purpose? Like all institutions, it shows the massed weaknesses of human nature, but when the final balance is struck, what other institution has ever poured so many and so great benefits into human society?

The social analysis that concludes to "scrap" the Church has failed to weigh all the facts. In any community, when the Church becomes impotent, it is a social tragedy. The Church continually calls the community to righteousness and goodwill; it hallows marriage and glorifies childhood; it imparts motive and instruction for social living; it provides funds and leaders for social reform; it generates faith and courage to assault the citadels of social wrong; it carries all the benefits of civilization to the backward peoples. It often rejects the prophets, but it first nourished them. The beginnings of organized philanthropy and education; the conscience that abolished slavery and now outlaws alcohol and challenges economic injustice; the spirit that achieved political equality and now seeks industrial democracy—these are the contributions of the Church to modern social progress.

Of all the tools that must be used to make the Commonwealth of God, organized religion is the most indispensable.

Daily Meditations

First Day: *Meeting God on the Jericho Road*

> A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going

> down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds.—Luke 10: 30-34.

Very deliberately Jesus brings into the story this despised member of an alien race, condemned because his religion was corrupt, and says that he is more religious than the chosen officers of worship of the chosen people. The terrible failure of the priest and the Levite will bear reflection. The pathos of the story is, they thought they were doing the best they could. They were doubtless thinking about the religious work that had engrossed their attention at Jerusalem; but they were neglecting the more religious human need by the roadside. The tragedy is that they failed that day to meet God in the presence of human suffering upon the Jericho road. Are not those who attempt to confine religious experience to "spiritual matters" in danger of finding themselves without any real religious experience at all?

SECOND DAY: *What Doth Jehovah Require?*

> When ye come to appear before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,—I cannot away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.—Isa. 1: 12-17.

> He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?—Micah 6: 8.

By what dark paths have men sought to find God! In what strange ways have they endeavored to please him! They have sacrificed their children and have mutilated their own bodies, they have tried ascetic fastings and saintly ritual, they have counted the beads and simulated frenzies of emotion! It is one of the glories of the Hebrew prophets that they taught the world the true nature of worship. They declared that God would not be satisfied with ritual if brotherhood were lacking. They put religion into the world of action and did not let it rest in passive virtues. Will our worship stand the test of Isaiah? Are there any aspects of our community life, any living or working conditions, that make our formal worship a mockery before God? Would a solemn act of social penitence for the actual conditions in our town help our church to do its full duty?

Do the hymns and prayers in the service of worship in our church promote the actual realization of brotherhood? What effect would it have upon the spirituality of our church if the great community issues were openly discussed in Sunday school, in prayer meeting, or in a special open forum; if we were all required to report regularly concerning our contribution to community progress?

THIRD DAY: *First Things First*

> Then spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger.—Matt. 23: 1-4.
>
> Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have

> left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone.—Matt. 23: 23.

One of the marvels of the history of religion is the way in which its course has been diverted into activities of secondary importance—theological discussion, forms and ceremonies, tithing, automatic church attendance. Into the protection and promotion of such things has gone much of the passion and power that might have been used to bring the world to Christ. What a waste of spiritual energies! Are there not still those among us who satisfy their religious instincts with the saying of prayers and formal church attendance, and yet oppose the great measures of humanitarian progress in our communities? Is your religious life occupied with secondary or primary interests?

FOURTH DAY: *Paradoxes of the Orthodox*

> Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar.—Matt. 23: 29-35.

This is not ancient history. How tragically often have the churches proved traitor to Jesus! It is the great apostasy when any church turns aside from his teachings and perse-

cutes those who would call it back to him. Time and again the prophets are driven outside. Wycliffe was hunted and tried; Luther was excommunicated; Wesley was driven to preach on the gravestones and in the street; Roger Williams had to flee to another colony to secure liberty; William Booth was compelled to go outside to the streets and the big bass drum. Shall we, too, drive out the prophets of fearless speech?

Who can explain this paradox of human nature? In the name of truth men deny the truth. In the attempt to establish righteousness, they violate righteousness. Is it the power of institutions over the human spirit?

No group of men is exempt from this weakness. Science boasts of its openness of mind, and yet at times scientific men show a bigotry surpassing that of ignorance. Radicals boast of their liberty and yet develop their shibboleths until there is no orthodoxy so intolerant as the orthodoxy of radicalism. How can we make it evident that no institution, not even the Church, is good enough to hold the minds and consciences of men in bondage?

FIFTH DAY: *Democracy in Church*

> My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; do ye not make distinctions among yourselves, and become judges with evil thoughts?—James 2: 1-4.

A city minister gathered the people from the tenements and boarding houses into the Sunday evening service. They had to sit in the galleries because the pew holders paid for the seats below. At a meeting of the church officials someone said: "We don't want those people; they don't pay anything

towards the church." To them the church was a closed corporation instead of the democratic fellowship of simpler communities. In another city a wealthy church was not satisfied with a mission, to give religion by absent treatment to the nearby foreign population. Instead they welcomed these foreign neighbors to social and religious fellowship in the regular activities of their church.

Jesus went in and out among the homes of rich and poor alike. There was no barrier set up between classes that he did not break through. When his disciples went out into the world they had the same inclusive vision. Peter came to see that nothing was common or unclean. Paul the Pharisee came to see that there must be neither Greek nor barbarian, Jew nor Gentile. He called a runaway slave "my very heart." Whenever the Gospel touches the caste system of the Orient, it breaks it down. How can it do the same thing to class cleavage in this country?

SIXTH DAY: *Can the Church Save Itself?*

> Then are there crucified with him two robbers, one on the right hand and one on the left. And they that passed by railed on him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. In like manner also the chief priests mocking him with the scribes and elders, said, He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. And the robbers also that were crucified with him cast upon him the same reproach.—Matt. 27: 38-44.

"He saved others; himself he cannot save." It was the biting truth, though those who uttered it knew not what they said. If he had thought of saving himself he could not have saved others, nor in the end have saved even himself. The inventor forgets even the needs of his own body in his

passionate search. Jesus taught that self-preservation is *not* the first law of nature, but that others' preservation is after all the very essence of self-preservation. Is this truth less valid for the Church than for the individual? Has the Church any right to be more careful of the life of Jesus embodied in its institutions than Jesus was careful of himself? How can the Church save itself?

SEVENTH DAY: *The Source of Cooperative Power*

> And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.—Luke 4: 16.

Why did Jesus go to the synagogue as a regular custom? His personal devotions he pursued upon the mountain top. Is it enough, therefore, for us to find our contacts with God apart from the crowd? The Master may have had little need of the fellowship of the common meeting, yet he had a deep respect for the needs of others. And in it there were values for him as well as for them. There was the give and take of comradeship, the revelation of human needs and aspirations. Here he saw humanity at its best, and understood wherein it was missing the way, even while trying to follow its ideals.

Yet what Jesus received from the synagogue came because he went there primarily to give. He went to give the truth to the people in the house of truth. If the Church is ineffective, how can those who see its ineffectiveness help to improve it?

STUDY FOR THE WEEK

If the social principles of Jesus are ever to dominate community life they must be clearly and fully exemplified by the social organization which is teaching them. All over the world the people outside the churches are increasingly looking to them for community leadership. It is evidence of the permeation of the spirit of Jesus through modern society; his test

of religion was social efficiency. The churches must stand before this bar of judgment. How can the world be Christianized except the churches be completely Christian?

I

In the beginning the Gospel made not a church, but a community. That community life spread from Jerusalem, creating others like it in many cities. They were separate from the heathen community in morals and ideals. This separation was the stern insistence of their leaders. It became first the mockery and finally the admiration of the Roman world. There is still a sharp contrast between the community ideal of Christianity and the practice of civilization. Is there a like difference between the life of the church group and other people? What are the unchristian conditions in modern community life with which Christians are identified? Are they challenging and arousing the conscience of the community? Are they "odd," as were the men who first began to talk against slavery or the women who first prayed against the liquor traffic? Are they conforming to the world or transforming it?

This is the fundamental problem facing the Church in mission lands. It must live in the midst of a non-Christian civilization. Its new members have no background of Christian training. It is a continual fight for them to keep free from heathen practices. This makes essential requirements for church membership so strict that many in America could not attain to them.

The influence of church members as employers, in the professions, as leaders of civic life, is either a witness to Christianity or a denial of it. A man who hadn't been to church for twenty-two years was the partner in business of a prominent church member. The non-church member insisted on paying the girls in the factory more wages. The church member objected because it interfered with profit. He told his partner, "You will never be a money-maker." Then he began to talk

in another realm. He expressed his desire that the partner should "get religion" and join his church. Is there enough of this sort of thing to justify the saying of a prominent statesman that he could be a Christian if it were not for the churches, or was he unfair? Of course, most of the leaders of organized evil hate the churches as they hate death; many of the worst exploiters of the poor shun them as they shun smallpox. How can the Church reach these social sinners with the message of Jesus, if any of its members have part or lot in their practices?

II

A social test of the churches is whether they exist for themselves or for all the people. "I changed my church home," said an intelligent woman, "because Dr. So-and-so is such a comfortable preacher." The church a rest-house on the road of life! To give esthetic satisfaction to its members! To become a spiritual culture club for a selected few! "I didn't like that sermon," said a wealthy parishioner to his democratic minister. "That's too bad," was the reply, "if you keep on coming there will doubtless be a great many more you won't like."

Like the Master, the churches must serve "all sorts and conditions of men." The modern community is suffering from class cleavage, and one peril facing the churches is that they will come to be identified with a single class or economic group—that they will fail to get the truth before all the people. A church official considered it highly perilous because I. W. W. leaders were invited to explain the purposes and philosophy of their organization to an adult Bible class. But if the day has come when the churches are not willing to hear the needs and ideals of all groups of people, the day is near when they will minister to but a section of the people.

The glory of the cathedral worship was that rich and poor knelt together, but outside the cathedral door there was little community life between these groups. The modern church must share not simply worship, but all the fellowships of life.

Its cathedral is the whole community. Just as the leaders of the Church in the Orient have refused to recognize ancient class cleavages, and have allied themselves with outcaste peoples, so here it has the opportunity of bringing rich and poor, the handicapped and the highly trained, into such democratic fellowships as may weld them in the common desire to eliminate the economic injustice which makes and sustains class barriers. By what methods can this be done?

III

A church must serve all community needs. Before the world will accept Jesus' principle of leadership through service, the churches must be wholly dominated by it. Jesus met all varieties of need that came under his observation, and his Church has been an experimental workshop in which many great agencies for community betterment, like charity and education, have been developed. It has now passed most of these over to community administration, but its task of pioneering is not done. The missionary is a pioneer in community progress. The churches are now developing programs adapted to the particular needs of their type of community. An old-established church in a downtown city district faced an entire change of constituency. Formerly an exclusive residential region, the neighborhood has received a large boarding-house and student population, and also a colony of Italians. With the same church plant, the program has been so adapted as to meet the new conditions and problems. Many a church in city and country is recognizing its distinctive field and meeting its opportunity. Courageous pioneering of this sort will enable any church to reach its largest usefulness. The Church has done such pioneering in every land. Originating in the East, it has adapted itself to Western needs. The Church now replanted in the East under missionary leadership is demonstrating again its power of adaptation to environment.

The Church has never been content to stop with community service under its own auspices. It sends its members out to

work in every type of community enterprise. It affiliates with all organizations that are working for community betterment, but at the same time it challenges them to seek the ideal of social transformation. In Chuchow, Anhui, the church leaders called the leaders of the community, the gentry, officials, and merchants of their own city into council for the welfare of their town. The result has been a long list of good-roads and anti-tuberculosis campaigns. The officials and merchants and gentry of Chuchow no longer look askance at the Church, but regard it as a center of inspiration, of love and good-will towards men. They are thus brought into working cooperation with the program of Jesus. Community needs are calling to the churches all over the world to put the evangel into sustained social action.

The Church is the spiritual power house of the community. What obligation rests upon college graduates who have received this new vision of the Church to help realize it in the practical tasks of Christianizing community life? How can they justify themselves before God and man if they evade this responsibility?

IV

The social program of Jesus calls not simply for deeds of service, but for social reconstruction. No patronizing philanthropy will satisfy the exacting Christ. He raises questions that test government and industry to their foundations. These same issues now confront the Church as an institution. If it does not face them fearlessly in all its own relations, how can it lead in the reconstruction of the world life? From what sources do the Church and its benevolent, educational, and missionary enterprises draw support? Does it profit indirectly by the proceeds of unrighteous industry and finance? These are the questions which thoughtful men both in and outside of the Church insist upon asking, because high standards have been set by the teachings of Jesus. The public conscience, quickened by his principles, brings them back home to the Church for her testing. Is the Church

demonstrating the ethics of Jesus as purchaser, employer, investor?

The Church, through her many agencies, is a great employer of labor directly and indirectly. The present widespread economic conflict demands that the relation between the employer and employe be brought into harmony with the principles of Jesus. Is the Church demonstrating to the business world what Jesus' teachings mean in industrial relationships?

When a religious publishing house is used by the employers' association of its city to force the nine-hour day upon the workers in an eight-hour trade, what chance does Christianity have to influence the workers in that occupation? What brings the Church to such a pass? The determination to protect its vested interests, or the failure to understand its stern duty? To what extent do the prevalent salaries of ministers represent a living wage, and the possibility of study and travel—for the results of which the minister is held accountable?

One cause of much of our industrial inhumanity and conflict is that corporations in dealing with individuals do not observe the standards that obtain in dealings between man and man. The Church, as a corporate body dealing with the persons it employs, is obligated to pioneer in securing the relationships that Jesus requires. Economic justice in the employment relations of the Church cannot be established without some cost. The Church is calling labor and capital to be Christian, and both will have to pay a heavy price to do it. Can the Church expect them to pay the price if she does not pay the price herself?

V

The Church is a great owner of property. It is one of the big business enterprises of the modern world, controlling its millions. The old world is now in a gigantic struggle between classes, nations, and races for control of the economic means of subsistence. It makes imperative a new relationship between persons and property. Here the Church must set the

example. Once the Church was poor; but it became rich. Before long there came the striking contrast of the jeweled splendor of the princes of the Church with the lowly poverty of Jesus. Today the Church has its rich buildings within a stone's throw of poverty-stricken masses. Many of its people live in luxury. It holds costly banquets to raise money to spread the simple Gospel. When the Master meets it today, it is in the position of the rich young ruler. How shall it answer his question?

The Church is surrounded today by mighty forces in the industrial world, some of them ostensibly friendly. But Christianity has never yet controlled the power of this world. It made alliance with the Roman Empire, but it never spiritualized it. Now dominion is in commerce, industry, and finance. Will the Church again make alliance with earthly power for the sake of its support, or will it boldly undertake the difficult task of spiritualizing economic life?

Many working people believe that the Church is in alliance with predatory wealth; that its money is red with the life blood of underpaid workers. The leaders of the churches would not accept money with a string to it, but what if the string is invisible! What if the unconscious influence of personal friendship clouds the vision? What if respect for the ability that created the anti-social wealth dulls the power of diagnosing the process by which it has been acquired? The corporate Church is a large investor of wealth. If ordinary interest involves burdens that the poor cannot bear, what effect have the vested funds of the Church upon its facing of this question? Is it able freely to consider whether or not the property system is pagan? If the life of the institution is in conflict with the life of the people, what then?

VI

This is the ultimate issue for the Church. Is it willing to lose its life if need be in behalf of Christianity? Said a labor leader, "We expect the preacher to be just as willing to lose his job for a principle as we are to lose ours in a sympathetic

strike." Many a preacher is willing. Is the Church as an institution ready to meet the same demand?

If the sources of the Church's income are in any measure derived from unjust wealth, so that they limit the results of its self-sacrificing service in the mission fields or hinder the free workings of its conscience in the industrial problem, it will not need to refuse them. A faithful search for economic righteousness and social justice will cut them off automatically. It is easy to praise the martyrs of old, or the martyrs of today in China or Armenia, but is the Church at home willing to become a martyr? If the sacrifice of institutions is necessary to lead the world into the path of economic righteousness and social justice that leads to the Commonwealth of God, is Christianity ready to give up its vast equipment and go out barehanded, to begin all over again with nothing but a message and a life of power?

With prophetic longing, great groups of people all over the earth, who are bearing bitter burdens because the economic life of the world is not yet Christian, are looking to the Church for release and leadership. Shall they be disappointed?

Suggestions for Discussion and Action

I. *Present Contributions of the Church to Community Life*

1. Do the churches of our communities compete or cooperate? How have the churches adapted their program to the needs of their community?

2. Trace out ways in which the local churches have contributed to the development and stability of community life through individual lives.

3. What definite pieces of community service have been done by the local churches during the past year? What funds were devoted to the relief of suffering, to spreading Christianity at home or abroad?

4. What are the practical next steps in your church and the other churches of your community for increasing the effectiveness of the Church in its community task?

II. *Unfinished Tasks of the Church in the Community Life*

What are the most urgent needs of our churches if they are to lead in grappling with the tasks already outlined?

1. Challenges from without
   a. What do the social workers want the churches to do?
   b. How far are our church people as responsive to the call of human suffering as Jesus' principle of human brotherhood demands? How far will this take the Church into economic reconstruction?
   c. What do the workers want from the Church? What opportunity is open to them to voice their message?
   d. What needs of immigrants are not being met by the Church? How can it identify itself with them and still maintain the separation required for purity of faith and prophetic leadership?
2. Challenges from within
   a. How does the sin of provincialism in the country churches and failure to think of Christianity as a world gospel compare with the sin of class cleavage in city churches and their failure to include in their social life all classes of society? To what degree does "other worldliness" turn the blind spot to "community mindedness"?
   b. What social attitudes and viewpoints on the part of church members are already socialized? What most need changing?
   c. Describe ways in which anti-social attitudes of church members hold back the full sense of community cooperation.
   d. In what practical ways does the acceptance of gifts from certain sources involve silence on the issues of economic justice? How can the Church Christianize its attitude as an employer?

3. Challenges from abroad
   a. In what ways has the missionary church shown its adaptability to environment?
   b. What is it doing to serve particular communities in their development?

III. *Church Leadership for the Future*

Where must the Church look for fearless leadership in grappling with its unfinished tasks and undertaking new measures for community service? Can college men and women do their largest service to their community in the Church or outside of it?

CHAPTER XII

THE COMMONWEALTH OF GOD

It is imperative that those who are engaged in Christianizing the community should ever have before them a vision of the goal. For lonely Christian workers in foreign mission stations, in small rural communities, in submerged city sections, it is a great tonic to feel the solidarity of the campaign; to sense their relationship to the other workers the world over; to see the common objective. What is it that we really want to do in the community—to carry out a mere opportunist program, or to work for thorough reconstruction? Are we engaged in tinkering the machinery? Is it because we cannot be offended with the sights and sounds and smells of misery that we clean up community conditions; because it is a decent thing today to do some social service, just as it is a decent thing to go to church? Or do we seek the greatest objective possible to human life—the establishment on earth of the Commonwealth of God?

Daily Meditations

First Day: *Praying for the Commonwealth*

> After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.—Matt. 6: 9-13.

When you pray the Lord's Prayer, for what do you pray? For *my* daily bread, forgiveness of *my* sins? Have you shut the door to shut the world out and be alone with God? But

Jesus taught us to pray, "*Our* Father." It is a collective prayer. With the first words it is no longer an experience of the soul alone with God—the thronging hosts of humanity are present in the room. The need of others for bread takes place alongside of our hunger; the passionate desires of others to be released from the pressure of evil stand beside our desire to be forgiven for our sins. It is a prayer of humanity for humanity, and for the individual only as a part of humanity.

Have we thought of this prayer as an outline of the Commonwealth of God? It asks for the great human needs—for bread, for fellowship with men and God in forgiveness, for protection against the powers of evil. If this prayer were carried out, what kind of community life would there be? What kind of world would result?

SECOND DAY: *Sin and Suffering Must Go*

> For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and there shall be heard in her no more the voice of weeping and the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of Jehovah, and their offspring with them. And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear. And the wolf and the lamb shall feed together, and the lion

> shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt nor destroy in all my holy mountain, saith Jehovah.—Isa. 65: 17-25.
>
> And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.—Rev. 21: 1-4.

Nirvana is for the individual. A future with sensual delights is for the one man. So is "the happy hunting ground." But the heaven of the Scriptures is a social vision. Sin and pain are abolished from the common life.

Notice how practical the ideal is, how it cares for the weak, how the poor and the suffering are relieved. What kinship is there between "there shall be no more crying and no more pain" and the attempt of modern medical science to abolish disease? Has science, too, come to dream of what may be? It means something today to believe in a new heaven and a new earth and to pray, "Thy kingdom come."

THIRD DAY: *Accepting or Improving Civilization?*

Paul was a freeborn Roman citizen. On occasion he showed a little pride in that fact. This was after his conversion. Before that great event one can imagine him boasting about his citizenship. Certainly he found no fault with Roman civilization. He was intent upon his own religious observances and persecutions. It is so with many conventional Christions; faithful in personal duties, they have never asked how Christian is the civilization in which they live.

After his conversion, Paul drew an indictment against the social world of his day which is appalling. Read the catalogue of vices of the Roman world outlined in the first chapter of Romans, the fifth chapter of Galatians, or the sixth chapter of First Corinthians. These have been praised as a masterly picture of the sinfulness of the individual heart. But they are more a vision of Roman society festering with sin, rotting to its death. What makes the change in Paul's attitude? Has the change which has occurred in his own nature shown him the change that is necessary in human society? Has this study shown you any fresh vision of the world in which you live? Does it move you with a passion to change it?

FOURTH DAY: *To Christianize the World*

> And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. —Matt. 8: 11.
>
> And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.—Isa. 2: 2, 3.

It was a great day for religion when the old Hebrew prophet broke through the bounds of nationalism and proclaimed a religion which was for all the nations of the earth. It was a greater day for religion when the Galilean Carpenter looked up into the face of God and said, "Our Father," when he looked out over the whole world and called all men his brethren. Consider the audacity of his vision—he, the "man without a country," declaring that his kingdom shall fill the earth; he, despised and persecuted, proclaiming that all men shall come unto him. Yet, today, slowly but certainly, the Christian ideal is spreading throughout the world. And so

the Kingdom expands, not simply outward, but inward, to the center of the world as well as to its rim. We are joining with the challenge to evangelize the world the still more difficult task of Christianizing the world life to its very depths. Followers of Jesus are in deed and truth citizens of the world. This is the greatness of the fellowship of the Kingdom, and yet the Gospel has touched barely one-third of the world's population.

FIFTH DAY: *More Radical than Socialists!*

> Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.—John 18: 36.
>
> Neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.—Luke 17: 21.

So then the Kingdom is in this world but not of it. It differs from the kingdoms of this earth, not in location, but in principle. For long Christianity thought that the Kingdom was to be beyond the skies, beyond the bounds of time—in the hereafter. For longer still it thought the Kingdom was to be the Church. But now it understands that it is to be a social order in which God is present in the common life. Is there any difference here between social radicals who have no Christian faith and those who have? What is the difference between revolution and regeneration? "Are you a Socialist, then?" they scornfully asked a witness at a great trial. "I am more radical than that," he replied, "I am a Christian."

No other radical has such ground for his faith as the Christian. He has behind him the process of history. He sees the Kingdom working out in time and space. Let the people of the earth vote in their calmer moments, when they have the time to think and reflect. Will they vote for the kingdom of this world or the Kingdom of Jesus? Will they take war or peace, lust or purity, injustice and exploitation or righteousness and brotherhood?

SIXTH DAY: *It Shall be Done!*

> Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.—Matt. 17: 20.

This is another way of saying that men can do the things they believe in. The reason the Kingdom is not here is because men have not believed strongly enough in it. Said a great teacher not long ago, "I cannot find men today who believe hard enough in anything." Only those men will ever advance a cause who believe in it hard enough to work for it; to suffer for it; if need be, to die for it.

Yet there is faith abounding in the world today. Where is to be found the faith in a new social order? Is it among the social radicals, the Christians, or both? What have they in common? It is a time for the deepening of faith. Idealism has run low, for the iron hand of militarism has been choking faith the world around. We do not believe in the practicality of peace and righteousness as strongly as we did before the Great War. What will save the world from reaction save the quickening leaven of a group who still triumphantly believe in the coming of the Commonwealth of God upon the earth?

SEVENTH DAY: *Be Ye Steadfast*

> But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.—II Peter 3: 8.
>
> And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you. II Peter 3: 15.

One of our modern social prophets was accustomed to say that the social reformer needs to cultivate the time sense of the geologist, to think in eons and not in centuries. We are an impatient people and discouragement comes easily to

the impatient. For the strengthening of our souls, for the steadying of our faith, it is well to take a long view of human life and history. It is a slow progress. Inch by inch humanity rises, slips back and rises again, but still "to one far-off divine event" the whole creation moves.

True, the old social evils of mankind are still present, but never before were they so questioned; never before have men so dug around their roots; never before have men engaged upon so scientific a program of prevention; never had the world such equipment of knowledge, or courage, or social organization to deal with them.

The scientific view increases our faith. It shows how short a span is one generation, and yet it shows how the contribution of each generation slowly builds the Commonwealth of God.

Study for the Week

I

If we had the power to create our community life anew, what would it be like? We would not care to have our children and children's children endure the things that we permit —the saloon, the brothel, dirt and disease, poverty, industrial exploitation, war. These must go, and how many others! Those who have seen the world as it ought to be, have seen a world from which these evils have been removed. It is their bounden duty to translate this ideal into fact. Must not the followers of Jesus generate divine discontent with conditions intolerable to the Christian conscience?

The Christian ideal is positive, not negative; constructive, not destructive. If in your community the will of God were done as it is in heaven, what kind of a place would it be? Would it not mean a community in which every family is whole and womanhood is sacred; in which every child is protected and has full opportunity for development; in which there is a proper house for everyone to live in; where every youth is free to enter the love-life in purity, where every

worker is safe and free to serve the community joyously, where all income is derived from service, and all service is adequately rewarded; where economic competition does not blight the common life, nor war destroy it, but where all live together in peace and love? If, in some fashion such as this we are able to create an ideal community in our imagination, whence came the vision? Whence came the principles that outline the ideal social order—the Commonwealth of God? How far are they found outside of the Christian religion?

The persistence of this ideal is a challenge to our faith. It has pulled men on through all the ages as the moon draws the tide. If the men of other days with meager tools to work out their vision could so dream a new heaven and a new earth, then this age of new and mightier forces must follow the gleam with renewed intensity. Today the dream has become a plan. Science continually writes the specifications. But the Christian ideal for community life is no cast iron form into which society is to be compressed. Jesus committed himself to the process of growth. He left us the principles, it is our task to apply them. Can this be done except by those who keep in living fellowship with him?

II

If we had the power to make a world! But today humanity is constantly gaining that power. There was a great temptation in other days for Christians to withdraw and let the world go on its woeful way. There is a great temptation today for educated men and women to fall back upon evolution and to think that human progress will move forward of its own momentum. But the evolution of society is no blind process of nature; it is man-controlled. It is the product of the human mind and will. And if man does not exercise his powers there is no progress. What responsibility rests upon those who have the vision and the training to see this fact?

Humanity is "going on to perfection." The Commonwealth of God is being worked out in innumerable local communities

the world around. These are the cells of the great world organism, and as they improve in both conditions and relationships these improvements spread throughout the common life of mankind. It is possible today to measure progress toward the Christian ideal of community life. We may see it in our own community. Take stock of its progress. Talk to the oldest inhabitant about conditions and standards years ago. Think of the apathy of the early nineties when industrialism was rampant and human life was ground down without a quiver of conscience!

In any community today, the standards by which it is judged are the standards which Jesus set. Contrast the attitude toward child-labor with the attitude of twenty years ago. Ten years ago segregated vice was not only defended by civic administration, but actually advocated from the pulpit. Today every intelligent city knows that a segregated district makes for the increase of vice. It is not long since the public conscience approved the torture of prisoners. Today they are beginning to be treated as erring brothers.

In any one of a thousand ways the spiritual temperature of the community can be taken. Its progress is to be reported not in changing conditions alone, but in a steady change of relationships, which slowly but surely make toward the Christian community ideal. This generation of business men has a new set of values. They are putting human life above profit. Before long they will put humanity even above business. Some day the motive of service will completely replace the motive of profit. No specific reform of this generation is so significant as the development of the new social conscience, the setting up of new standards of value. Does this not mean that unprecedented things will be recorded in the proximate future?

All over the world Christianity is producing twice-born communities. The Christian missionary has seen one social evil after another disappear before the advance of the Gospel. The burning of widows in India is gone; child marriage is under fire; foot-binding and opium will soon be things of the

past in China; the legalized prostitution of Japan has been modified. Human life is worth more than ever it has been in every land. The killing of small children is no longer countenanced. Infanticide is driven into obscurity; slavery has practically gone; war is apologized for the world over. There is a changed attitude toward despotism. Tyranny is not popular anywhere. Industrial exploitation is coming under the same ban with which slavery was finally abolished. The world is coming to see that poverty cannot be tolerated. Slowly but surely a world conscience is being formed. When Lloyd George said that the English flag is as much disgraced by flying over a slum as over defeated armies on the battlefield, the world approved. He voiced a standard to which all mankind is certainly coming. As there has come to be a common ideal of what constitutes manhood, so there is coming to be a common ideal of what constitutes just social conditions and fraternal social relations.

To realize this growing world ideal there is developing a common worldwide effort. An increasing number of international organizations are working together in common crusades against vice, disease, and destructive industrial conditions. There is the World's Student Christian Federation, representing over forty nations, and dedicated to the task of making Christianity prevail in human life. "The picked ten million" Stead called them. What can they not do for humanity?

III

The Christian Commonwealth is not provincial. It is a world vision and a world task. Rapidly the world-life becomes one. All the forces that make for a unified civilization are being drawn together. Truly "the world is the field." We face a world-life in every American hamlet, every Indian village. This means that local community builders must become aware of each other. They must become conscious of their common purpose and of the relation of this work to the total result. They are all world-builders.

The City of God lieth foursquare that the people of all the earth may come to it. And they are coming—brown men and black, yellow and white, each race bringing its own peculiar contribution to the common development of mankind. It becomes possible and necessary now to extend Christian conditions and Christian ideals to national and inter-racial relations.

The very persistence of the ideal of a social order which is better than anything that men have yet realized is a guarantee of its possibility. It is like the persistence of an instinct in the animal world. · Nature guarantees satisfactions to correspond to it. The integrity of the universe assures us a reality corresponding to the desire for an ideal order. That which men have always sought after, that which they have continually worked for, that which they have gradually approached, they will some day find and realize. The ideal may seemingly recede from their vision, but gradually they draw nearer to it.

The process of social evolution is slow, but it continually accelerates. In the physics of the Kingdom of God it is also true that a moving force gains momentum. The progress of the nineteenth century toward the ideal of the Commonwealth of God was greater than that of all which preceded. The distance that we have to travel to reach the ideal of the Kingdom is far shorter than the distance which humanity has already come. And today there are possibilities of united and quick world action such as never were before. The tools and materials are at hand to build the road that leads into the city of God. It can be done if men are willing. Yet in the moment of our faith there comes a question: Is humanity adequate to the task? In that moment one turns aside from human forces to the God of Everlasting Power.

IV

A Japanese statesman recently declared that the modern world, rent asunder, must seek some bond stronger than can be forged by the mechanics of statecraft. He recalled that

when a student in the United States he had found people of all classes in a little country church knit together by the common worship of one religion. Because it lifted men above the atmosphere of self-seeking, he declared that therein the future bond of the world would be found. During the war Mr. Morgenthau, then ambassador to Turkey, in a longboat on the Bosphorus one evening said to a friend, "Jesus has exercised more influence on human history than any other personality. We shall never get out of war except by following his teachings." Is there here a force which can draw the whole world together?

The Commonwealth of God as the ideal social order has come only as far and as fast as men have consciously joined with the purpose of Jesus. Constantly betrayed, he is never defeated. He is today the empowering presence in human society as never before. The world moves in the direction of his thought and action. Think as far as we can, we are still thinking his thoughts; look as far ahead as we may, he is still in front. He voices both the ideal of man and the eternal purpose. He joins together in his personality the will of God and the desires of men. He makes the divine human, and the human divine. The future belongs to those who work with him. They share his immortality of purpose and power, To create the Christian Commonwealth by Christianizing community life—this is to bring the new Heaven and the new Earth.

Suggestions for Discussion and Action

I. *Making an Ideal Community*

Try to draw the plans for an ideal Christian Commonwealth. Consider every aspect of community life.

1. What evil conditions would you take out of your community? What unchristian relationships?

2. What fundamental transformations of family, working, living, government, and other conditions would most need to be wrought out in our communities to make them

Christian? What transformations in class, race, industrial, and other relationships must be achieved?

3. What new factors would have to be introduced?

II. *The Worldwide Christian Commonwealth*

1. What world facts and forces need most to be changed if our communities are to be made Christian? Vote on the three that are most urgent. Give reasons.

2. Which of these are prevalent in our communities? In what forms? How does local action on these affect the Christian World Order?

3. How does the Christian Commonwealth differ from a federation of Christian communities?

4. Through what types of action are the world forces to be controlled?

III. *Achieving the Christian Commonwealth*

1. At the present rate of progress what hope is there of achieving it?

2. What groups in our communities believe that we are progressing toward the achievement of an ideal social order? Why? What groups doubt this? Why?

3. How does the Christian assurance of the achievement of the Christian Commonwealth differ from the views held by other groups of idealists? What evidence has the Christian to support his faith?

Princeton Theological Seminary-Speer Library
1 1012 01051 4471

DATE DUE

AUG 5 1994			

Demco, Inc. 38-293